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AN ADDRESS DELIVERED AT AN EXAMINATION OF THE SEMINARY AT BATTICOTTA, BY W. VOLK, A PUPIL.

THE original address, from which the following translation was made, was one of the regular exercises at the public examination of the mission seminary, held on the 29th of March last. The principal of the seminary, who forwarded it, remarks that the translation is faithfully made. It is inserted here, partly as presenting an exhibition of the native Tamul mind, when brought under cultivation, and of course as affording to the friends of missions in this country some idea of what may be expected of native preachers and catechists trained at the seminary; and partly for the light which the address casts on the sources from which some of the Hindoo superstitions relative to their gods and sacred places are derived. It also shows how the whole fabric of these superstitions may be attacked, and is perhaps, ultimately, in connection with the dissemination of christian truth and the influences of the Spirit of God, to be overthrown.

The subject of the address is *Maha Meru*, the sacred mountain of the Hindoos, a description of which may be seen in a note below.

In my remarks on this subject I shall show, 1. That Mount Meru can have no existence, when considered as described in the *Bhuvana Cosa** as being of immense magnitude, and as situated at the

north pole, under the polar star: 2. That if we grant the existence of any such mountain, it must be situated at the north of Hindoostan, about forty-five degrees north latitude: 3. Point out some historical facts which must have given rise to the notions of such a mountain as found in our puranas.

1. Of the many reasons that might be adduced to show that Mount Meru has no existence, according as described in *Bhuvana Cosa*, as standing on the north pole, and under the polar star, I shall present the following five.

First. It is impossible that a mountain 84,000 *yojana** high, 16,000 *yojana* at the bottom, and 32,000 *yojana* at the top, could stand upon the earth, which, according to European admeasurement, is only 1,370 *yojana* in circumference, and 440 *yojana* in diameter.

Secondly. Since the moon, which is at the distance of 13,200 *yojana* from the earth, according to the European account, is perfectly visible to us, who are within the limits of *Jamba Dwissa*,† *Maha Meru*, which is said to be of so much greater magnitude, should be still more clearly seen by us. But this is not the case.

* The *yojana* is differently estimated. In the present case, it is taken at 18 2-11 miles.

† The central of the seven grand insular divisions of the world, or India. The following is an extract from the description of *Maha Meru* in the *Scanda Purana*. "The celebrated Mount Mera stands in the centre of the *Jamba Dwissa*, in form like the fruit of the lotus; its height is 84,000 *yojana*. It has three zone-like projections, or ornaments, (rising successively above,) in the highest of which are to be seen many peaks. In the midst of Mount Meru, is *Manavathy*, the city of *Brahma*; to the west of this is *Vyendum*, where *Vishnu* dwells; on the northeast is *Asovathy*, the abode of *Paramasuren*, (*Siva*). At the eight points (as E., S. E., S., etc.) are the cities where *Teyventra*, (*India*), and the rest of the regents reside. Proceeding northward from the southern base by a subterraneous passage, there is a country beneath the mountain."

* Geographical section of some *purana* or book—in this case a section of the *Scanda Purana*.

Thirdly. Maha Meru is not described in any of the maps of brahmins, or other Hindoo astronomers, as standing under the polar star, and at the north pole.

Fourthly. The river Ganges, which is represented in some puranas as flowing from Mount Meru, actually takes its rise in certain mountains at the north of India. Therefore, Meru, its ascribed source, cannot be at the north pole.

Fifthly. The Indian astronomers even say that, if Mount Meru be on the north pole, there should be, during the time of the sun's stay on the north pole, total darkness in India and Ceylon. This you know is not the case.

From these and other considerations it is plain that Maha Meru does not exist at the north pole as described in our books.

2. If it be granted that such a mountain exists at all, it must be some one of the mountains between India and Tartary, about 45° north latitude. The following are my reasons for this position.

First. The Hindoos, from the earliest period to the present time, have uniformly, in conversation, spoken of Meru as being at the north of India.

Secondly. Cosmos Indopleustes, who travelled in India in the year 500, tells us that this mountain was situated between Greece and China. Those who have studied the geography of India know that that point must be somewhere among the mountains of Cashgar or Bokhara, about forty-five degrees north latitude.

Thirdly. In the Bhuvana Cosa of the Bhramanda Purana,* it is stated that the earth, at the north and south of Mount Meru, is shaped like a bow,† and the four quarters of it are surrounded by the ocean. Now according to European geography the distance from Sanka (or Ceylon), which is said to be on the equator, to Siddha-pura, or the north pole, is ninety degrees. If we divide this, we have two divisions of forty-five degrees each. From this, therefore, knowing the magnitude of the old or eastern continent, it will appear that Mount Meru, as was said before, must be located somewhere in Bokhara or Cashgar, about forty-five degrees north latitude.

Fourthly. The truth of this proposition may be proved still more fully by means of maps of the brahmins. The

world is represented in these maps by the lotus flower. The principal petals represent four principal divisions of the old continent; the germ and its accompaniments represent Mount Meru; the eight small petals which appear below represent islands; the northern leaves represent Curu, the eastern Bhadrassu; the southern, Bharata; and the western Cetim or Cetumula. For the fertilizing of these continents four rivers flow from Mount Meru towards the four cardinal points. The names of the rivers are Bhadra-Ganga, which flows from the tiger's head through the northern division of Cura; Sita-Ganga, which flows from the elephant's head, through the eastern division of Bhadrassu; Ganga, which flows from the Cow's head through the southern division of Bharata or India; and the Chaeshus, or Oxus, which flows from the Horse's head through the western division of Cetim, or Cetumula. Among the islands represented by the small leaves of the flower, are to be reckoned Ceylon, Malaya, or Sumatra, Japan, and Britain. Although much that is said in these puranas as to the support and form of the earth, etc., is false, yet the delineation of the countries, mountains, and rivers is found, on investigation, to be substantially correct. For, as stated above, the northern leaf, or northern division, is Curu, or the country of Curavas, or wild people. In English it is called Siberia. They are, many of them to this day, like Curavas, composed of various nomadic tribes, without any settled habitations. The eastern leaf on the eastern division is Bhadrassu, or China; of which you have some knowledge, and which is one of the fifty-six countries which are mentioned in our books. The southern leaf, or the southern division is Bharata, or India; which comprehends all the places from Benares to the southern province of the Pandion kingdom. Its inhabitants are Brahmins, Chaytrias, Vysias, and Sudras, etc. As you know well about these I need say nothing more. The western leaf, or division, is Cetim, or Cetumula; which is no doubt the Chittim of the Bible.

The four rivers mentioned above may also be traced out, and designated, though we must strip them of somewhat of their mythological dress. The Bhadra-Ganga, which flows through the country of Curavas, may be easily recognised in the Yenisei of European geography. The river Hiangho very well answers the description of the Sita-Ganga, which flows through India, the south-

* One of the eighteen Puranas belonging to the Siva sect.

† That is, that Meru is at the middle of the bow, between the extremes, one extreme being at the pole, the other the equator. Hence the conclusion.

ern division of the continent; and the river Chaesius, or Oxus, which flows into the division of Cetim, has been well known to the Sivas of North India, to the Buddhists of Thibet, and to the Chinese, from the earliest antiquity to the present time. Therefore, whatever mountain there is to be found in the centre of the four principal divisions of the old continent, answering this description, as to their rivers, etc., I conclude that that must be the celebrated Mount Meru of the puranas. Now by referring to a map of the old world, we are led necessarily, to fix upon some mountain in Bokhara or Cashgar, at the north of India, as stated above, for what you call Maha Meru. Moreover, the puranas of northern India and the Buddhists assert that Mount Meru is one of the mountains of Cashmere, or Cashgar; and that in one of these mountains there rested an ark, or ship, which was preserved during a universal deluge.

Fifthly. The fact that the Ganges, universally acknowledged to be one of the four sacred rivers from Meru, takes its rise from the mountains now pointed out, is conclusive proof that Mount Meru must be looked for among the mountains to the north of Hindoostan.

3. As the accounts of the garden of Eden, and of some important events connected with Mount Ararat in Armenia must have rested in the minds of the ancestors of the Hindoos, who emigrated to Hindoostan after the universal deluge, the probability is that, as Paradise and Mount Ararat, on which the ark rested, are in one and the same region, or geographically coincident, Maha Meru is nothing more than a copy of the original garden and the diluvian mountain, locally appropriated to some high garden north of India. This might have been done and be held in high reputation in their sacred writings, either through national pride, or that they might not forget the original history of the creation, etc. This is like what you of Jaffna have done, who emigrated from the continent long before this, in naming some places here—as Nellore, Batticotta, Tillypally, etc.—after places on the continent. I maintain my position by the following reasons.

First. As it is maintained in the Scriptures that God planted the garden of Eden, and caused the four rivers, Pison, Gihon, Hiddekel, and Euphrates to flow through the garden; in like manner the Hindoos designate one of the peaks of Meru by the very name of Ida or Eden, and also speak of the above

mentioned four rivers Bhadra-Ganga, Sita-Ganga, Ganga or Ganges, and Chaesius, or Oxus, as taking their rise from Meru. This mountain is called to this day, by the people of Thibet, China, and Tartary, *Suergabhum*, or the *Heavenly Earth*.

Secondly. It is stated in the Scriptures that God, having first created Adam, took one of his ribs and made of it Eve as a companion for him; and that he placed them in this garden, that they might therein dwell happily. In accordance with this, it is related in the *Matsya Purana** that Brahma appeared somewhere to the north of India, assumed a mortal shape, and from one half of his body formed a man, who is styled *Adina*, and of the other half of his body a woman, who is denominated *Iva*, and placed them in the paradisaical city on Mount Meru. From this pair the world was peopled. Now the coincidences in this story as to the names of the persons, their circumstances, etc., as mentioned in the *Matsya Purana*, seem clearly to identify them with our first parents, Adam and Eve.

Thirdly. It is said in the Bible that Adam and Eve had three sons called Cain, Abel, and Seth; and that on a certain occasion Abel offered sacrifices to God, which occasioned Cain's displeasure, and that he was killed by his brother Cain. So likewise it is stated in the same Purana, that Brahma had three sons, in whom the *Trimurti*, or the Hindoo Triad, were incarnate; and that on a certain occasion, Siva assumed the form of Cadampiswara, or the destructive power, and killed his brother, who appeared in the form of Doesha, as he was performing a sacrifice. Hence I am led to conclude that these persons can be no other than Cain and Abel whose history is found in the Mosaical record.

Fourthly. As it is mentioned in the Scriptures, that there was a tree of life in the garden of Eden, so the Buddhists of Thibet speak of a tree, bearing the *Amirta*, or fruits of immortality, and as standing at the head, or point, whence flow the four sacred rivers from Mount Meru.

Fifthly. It is said in the Scriptures that at the universal deluge, Noah and his family were saved by means of an ark, and that when the waters assuaged the ark rested on some part of Mount Ararat in Armenia. The Brahmins and Buddhists of India assert that the ark in

* One of the eighteen Puranas detailing the account of the fish, or first incarnation of Vishnu. The story undoubtedly refers to the Noetic deluge.

which the second Meru Sattyavrata and his family were preserved during an universal deluge, rested on one of the peaks of Meru, which was called *Arayavrata*, almost the same as *Ararat* of the Scriptures. Hence I conclude that the account of Meru in our books is only a transcript of *Ararat and the garden of Eden* combined—a fragment of traditional history of events well remembered at the time of the dispersion from Babel.

If these notions respecting the garden of Eden and Ararat were known to the whole race before the confusion of tongues, you will ask, How is it that so many nations as are scattered upon the face of the earth retain no knowledge of these things; and that the Hindoos only have taken a copy of them, and appropriated them to their mountains at the north, through, as you say, national pride, or some other reason? The answer is this, As the Hindoos have their *Maha Meru*, so all the principal heathen nations have had their own sacred garden and mountain. This was true of the Cretans, Trojans, and Goths. The Greeks and Romans had their Olympus; the Africans their Mount Atlas; and the Budhists of Siam consider Adam's peak in Candy or Ceylon, as the sacred mountain and abode of the gods.

Hence the conclusion is, although many nations have had some idea of the truths recorded in the Mosaical history, yet they have greatly changed and obscured them by their wild fancies, and in their mythological connections. The long lapse of time since the dispersion, and the want of historical records, especially the Scriptures, together with the natural tendency of men to depart from God to the gross worship of sensual objects, will abundantly account for all the perversions of the truth, and the diversities of the different systems.

Wherefore, what is said in the Scanda Purana about Meru and the gods Brahma, Vishnu, Siva, India, and others who abide therein ought to be considered mere fables—or rather, a fanciful, distorted relic of the fathers of the human race, showing that they were mere men.

REPORT OF THE STATION AT OODOO-VILLE, BY MR. SPAULDING, DATED DEC. 31, 1836.

Education—Native Church.

Mr. Spaulding states that during most of the year, he had had thirteen free schools, in

which there were about 360 boys and one hundred girls. Respectable and wealthy people in some of the villages seem more willing than heretofore to send their daughters to school, and the interest in the education of females seems to be increasing. In the female boarding-school at the station, during the past year, not only were the vacancies filled, but additions were made to the former number, so that the school at the time of the report embraced eighty pupils, of whom twenty-three were members of the church. Four had during the year been married to christian husbands. It was in this school that the interesting revival, described at p. 233, occurred.

Of the native church at Oodooville Mr. Spaulding remarks—

It now consists of sixty-one members, nine having been added within the year. All the new members, excepting one belong, or did when admitted belong, to the boarding-school. Their names are as follows—Ann Judson, Amelia Jenkins, Almira Rice, Lydia Melville Goodell, Lydia Meriot Goodell, Anna Kent, Mary Green Payson, Elizabeth Emerson, and Carnattee

As a church we have cause for thankfulness that we have had no necessity for discipline, but our standard of religious enjoyment has been low. Two of our church have been removed by death. On the 26th of February, Antachy (the mother of Claudius Buchanan, Joanna Lathrop, Mary Codman, and Sarah Maria Steal) was removed, after an illness of several months, from a state of great suffering to rest, as we trust, in Jesus. By her patience and meekness she has left on my mind a strong evidence of the worth of faith and love, in the hour of suffering and of death. She was one of the first who joined our church at this station.

The death of Nicholas Permander, one of our native preachers, is a cause of general mourning. His character stood high among the people generally. His education in Tamul studies was very fair, and his integrity was a subject of general remark. Ten years he rolled round the idol temples at the festivities to fulfil a vow. After he embraced Christianity he, with the exception of marrying a heathen wife, for which he wept bitterly afterwards, was consistent, kind to the poor, and enjoyed a happy spirit. He died suddenly, but triumphantly; and even in death his words and

patient endurance made a deep impression on his wife and other relatives.

Our congregations on the Sabbath have been much as formerly, amounting to about 400, including children. On the whole, some advance has been made in securing the confidence of the people, especially in connection with the schools.

Account of a Girl in one of the Free Schools.

Of the following biographical sketch, Mr. Spaulding remarks—

The account was written by herself in Tamul, at the request of Mr. Hall, and, as far as I am acquainted with facts, is correct, but much shorter than it should be. It may show, however, the influence of our native free schools.

"I have four sisters and one beloved brother. My father gave my two older sisters their dowry, and married them to heathens. Both they and we then worshipped devils, and were on the way to hell. At that time a teacher of the christian religion (missionary) came and asked my father to send his children to school. Though he told the missionary that he would send them, still, as soon as he was gone, he said to us, 'Well, after I am dead let it go as it may, but while I am alive you should not go beyond the gate.' As I was desirous of learning, I used to beg my grandmother to go with me to the school. She promised, but deceived me. After that the cholera came, and both my father and mother died in one day. As we four children were small, we could not live alone, so we went to our grandfather. Our grand parents loved us more than their own children, and instead of neglecting us, sold their own property to support us. After that God was our father and mother, and caused my younger sister and brother to be taught in the mission schools. Though I was very desirous of learning, still they would not let me go, on account of my age. I learned my alphabet, however, of my sisters, at night, in leisure moments. After that, by the grace of God, I went to a school, learned as fast as I could, and became even the monitor to those who had been in the school before me, and in about six months I could read readily. After that I read Matthew, Mark, Luke, John, and the Acts of the Apostles, and was much struck with the miracles and wonders which Jesus Christ had done. In consequence of the

joy of mind which was given me, I meditated on that I had read, and committed to memory by day and by night, while in the house and by the way, committing in one month three or four hundred verses.

"About that time all the people began to speak about the wonderful fact that a man had cut off his tongue at Skanda Swamy's temple, and still lived. They praised their god, and said, 'The God of the missionaries is defeated, and our god has conquered; and all ran to see the wonder and spoke of it to me. I was then in great distress, and cried out, Alas! what shall I do? which God shall I worship? I have put my feet into two boats, (meaning one foot in each, and would of course fall into the sea between). When I heard the missionary preach about the man who cut off his tongue, I prayed and said, O God, my Creator, I am a poor ignorant girl; have mercy on me, and save me. In this way I obtained relief.

"Mr. Woodward urged me to commence a school, though I should get only five children. I commenced accordingly, and collected about forty children. Not only this, I had a meeting once a week, and exhorted the women. After a short time, I joined the church, according to the command of our Lord Jesus Christ. Now, not only I, but, including myself, four, two sisters and my brother, belong to the church.

"After that, in consequence of the death of our teacher, who did so much for us, I was in great distress, and said, Now who knows our poverty and will have compassion on us? Our father and mother are dead. Our property is spent, our relations cast us off, and our minister, who was our benefactor, is also dead! Thus for six months I sorrowed and was like the stock of a tree, lying near the bank of a river, tossed by its waters. I then looked around upon those who had studied in the same class with me. Though they had said they were anxious about their souls, still as soon as they were of age they married heathens, and with their fathers and mothers turned back to the worship of devils. In the mean time I wondered at the way in which I had been saved. As I had no guardians, I committed myself to the missionaries, and through their help I am safe. Were it not for this I should have been lost like my companions. If my father and my mother had lived they would not have let me go to school. Though I had studied, still if I had had property, then that would have hindered

me from teaching a school. It is very astonishing that God has delivered me from all these hindrances. Moreover it is hard for a rich man to enter into the kingdom of God. Therefore, I greatly rejoice, because it is better for us to be poor, and serve Jesus Christ, and be saved through him, than to be with our father and mother, or to be rich as my elder sisters are."

Respecting the writer of the foregoing Mr. Spaulding adds the following remarks—

This individual is now married to a christian husband, and has one child named Daniel. On the day when the child was baptised, I said to her, Why do you call his name Daniel? Are you going to throw it into the den of lions? She replied, "Yes, if that is the Lord's will." She still continues to keep her school.

Relative to the girls who have left the school members of the church, and have been married, Mr. Spaulding remarks—

Some of these are settled near our own stations and some live in the more distant villages, and one in Madura. They already exert a good influence, and are mothers of more than forty children, whom they train up in the fear of God, and in the knowledge of Jesus Christ. Several of these children are in our boarding-schools, and two are members of our church.

Southern India.

COMMUNICATION FROM MR. WINSLOW,
DATED AT MADRAS, JUNE 17, 1837.

Schools—Congregations—Inquirers.

THE Tamul village schools at Royapoorum, which, when I last wrote, were thirteen in number, were subsequently increased to sixteen; but for want of funds three have been dismissed, so that the number is the same as before. The three dismissed were old schools; the new ones were retained. They are all now doing as well as could be expected under existing circumstances. The children here seem more prompt to learn than those in Jaffna. Indeed they usually attend school more hours, there being three sessions, early in the morning, then after a late breakfast, and again after dinner. At Jaffna they often go only once to school, especially if it be any

distance, and never more than twice. There is, however, more irregularity in the attendance of the children here; and if there is more enterprise or activity of mind here, and more promptness to learn, there is also more readiness, as there are greater temptations, to learn and practice that which is evil. Most of those attending the schools are of good caste, and I am glad to say that no objection is made, so far as I know, by any to attending on divine worship at our house. Two Sabbaths since there were 343 present, a great part of whom had been assembled an hour previous to the service, in the manner of a Sabbath school. This includes the members of the two English schools, one of which is kept in our verandah, and the other in a neighboring village. The progress of the lads in these schools is very pleasing.

Besides the children of the schools, the teachers and twenty or thirty other adults usually attend on preaching at the house on Sabbath morning, making a congregation of about 400; and were there a convenient place for assembling, many more would doubtless attend. At the schools there is occasional preaching on week days, attended by more or less adults as well as children, and on Sabbath evening I have frequently preached in a native school, supported by a few gentlemen within the lines of a regiment of Sepoys. A few native Christians attend, but the congregation is small.

There have been at different times some eight or ten who have come as inquirers, and expressed more or less anxiety about their spiritual interests. There are now five who attend an inquiry meeting; but I will at present speak of only one of them. Two or three months ago in my excursions in the streets and villages to distribute tracts and make known the Savior, I frequently met in a populous street a young man who seemed bent on opposition. He at first abused the people for taking books, and ridiculed what I said about the Savior. He then occasionally would come and ask me for tracts, apparently with a design to raise objections against them. I, however, gave him books at different times, and urged him to read them seriously. At length, as I frequently met him, he began to enter into conversation, or rather to seek discussion on the subject of Christianity. At one time he said concerning a certain tract, "You ought not to distribute that, for it states that Siva is not omniscient, because he did not know that a devotee, to whom he gave power that whatever he should lay

his hand on should be consumed, would seek to place that hand on his head and destroy him; whereas, in the Bible it is written that when men sinned, whom God had made holy, it repented him and grieved him to the heart; so that he was as much disappointed as was Siva." At another time he said, "Has not God said, 'Honor thy father and thy mother?' but Jesus Christ, when at the marriage in Cana of Galilee, being spoken to by his mother about the want of wine, said to her, 'Woman, what have I to do with thee?' thus treating her with great disrespect." At this time he was reading the Scriptures. I had given him a New Testament, little expecting that he would make a good use of it, and subsequently also the first volume of the Old. Gradually there was a manifest change in his manner, and though he stated many difficulties and objections, as he went on in the perusal of the Scriptures, he seemed willing to have them solved. He began to come to the station at the weekly meetings of the schoolmasters, and to attend preaching. Nearly a month ago he came into the inquiry meeting, and has since seemed very much in earnest about his soul's salvation. He has thrown aside all the marks and badges of heathenism, has given up his pretensions to caste, borne the persecution of his friends, and seems resolved at every sacrifice to follow Christ. He is now very active in distributing tracts, and is urgent to be baptised. It is of course too soon to express any opinion in his case, farther than to say it is hopeful.

Of Mrs. W.'s bible-class and Sabbath school for descendants of Europeans, since they were commenced, three of the members have joined Mr. Smith's church, and two are now under serious exercise of mind.

In the distribution of Scriptures and tracts, and in the revision of those issuing from the press, much of my time continues to be occupied, as well as some part of it in English preaching. I have reason to bless God for a comfortable measure of health granted to me, and generally also to my family. The Lord's name be praised.

LETTER FROM MR. TODD, DATED AT
MADURA, JUNE 6, 1837.

Decease of Mrs. Todd.

IN communicating information of the painful bereavement which he had been called to experience, Mr. Todd mentions that his wife

was taken ill on the 29th of May, and in less than three days she was laid in the grave by the side of Mrs. Hall, who was called away by death at that station about a year and a half before. The disease of Mrs. Todd was of a local and chronic character, and had been regarded for some years as rendering her liable to sudden death; though she had been unusually well for some months previous to her being called away. After remarking on the circumstances of her sickness up to the time when she was informed that she could live but a short time, Mr. Todd proceeds—

Her mind became calm and peaceful, and as she drew near her end, her views of the Savior and of heaven became bright and enrapturing. She was almost impatient to be absent from the body that she might be present with the Lord. She uttered many expressions like the following: "Jesus my all; he is my all; I see him altogether lovely, all bright and glorious, all bright and glorious; crown him Lord of all. I cannot tell you my thoughts, but I can tell Jesus how much I love him. Come, Lord Jesus, come quickly; come now and take possession of my heart; come and bless this people; make this a blessed day to them; may they hear a voice from the grave." After the struggles of death had commenced, she at one time revived a little, and I asked her if Jesus was still precious. She replied, "Yes, he is my everlasting strength," and soon breathed her last. All the brethren and most of the sisters of this station were present. We all felt that it was good to be there. It brought us near to heaven. This is the third time, in less than two years, that I have had the privilege of witnessing the triumphant departure of the Lord's people. I deeply feel my own loss; but who would mourn for them when we read, "Precious in the sight of the Lord is the death of his saints."

Mrs. Todd's attachment to her children had always been very strong. But from the commencement of her sickness, she most cheerfully gave them up into the hands of the Lord. Her greatest anxiety for them was that they might become Christians, and that the two sons, if prepared by the grace of God and a good education, might return to this country as missionaries.

Her missionary life has been a most eventful one. In 1823 she embarked at Boston as the wife of Rev. E. Frost. After a tedious passage they landed at

Calcutta. From thence they sailed to Bombay. About one year from the time of their arrival at Bombay Mr. Frost died. She resolved to continue at the station and do what she could. While at Bombay she was brought to the borders of the grave by sickness. The year after Mr. Frost's death, she was married to Rev. H. Woodward of Ceylon. On their way to Jaffna, they were shipwrecked on the Malabar coast, and narrowly escaped a watery grave. While at Jaffna she was repeatedly sick, nigh unto death. Twice she went with her sick husband to the Neilgherry Hills. During her last visit Mr. Woodward died at Coimbatore, in August, 1834, just at the time this mission was commenced. She endured her trials with much christian fortitude, and now, as she reviews them, she can no doubt see that they were all ordered in mercy, and were happy preparations for the rest of heaven.

Mr. Poor remarks in view of this afflictive event—

It has been most cheering and consoling to us to be in her company and witness the effects of the christian's hope in the hour of death and near prospect of eternity. She sang to-day [the day on which she died] with energy, "Jesus, lover of my soul," etc., going through with the whole stanza, and repeating the last words.

To which Mr. Winslow adds—

The removal of our sister thus early from the field to which Providence had called her is a trying dispensation. Her services seemed to be much needed in the mission as well as in her own family, and she was much beloved. Ever since she joined the Tamul mission, now a little more than ten years ago, she has been gaining on the affections of those with whom she was connected, and increasing in her capacities and desires for usefulness as a missionary helper.

Singapore.

GENERAL LETTER FROM THE MISSIONARIES, DATED FEB. 28, 1837.

Opening of the Mission Seminary.

AMONG the objects embraced in the mission at Singapore was the establishment of a seminary for training native preachers and

teachers in the several languages spoken in that quarter; and it was supposed that that place, being under British protection, central in its situation, a free port, and much resorted to by the inhabitants of almost every nation of Southern Asia and the Indian Archipelago, afforded peculiar facilities for conducting such an institution. Some difficulties have prevented the opening of the seminary so early as was anticipated, and may prevent its being hereafter conducted on so large a scale as was at first contemplated. It is not easy to retain pupils under the care of the mission a sufficient length of time, and it may probably be found still less practicable to introduce pupils from the various countries in that quarter, and secure their attention to study till the desired object shall be accomplished. The terms on which pupils would be received have been decided upon by the brethren of the mission, and the Chinese department of the seminary has been opened, with the hope that it may be successfully continued. Respecting the difficulty which was apprehended of obtaining pupils on the proposed conditions, the brethren remark—

In this we were successful beyond our expectations. In our proposals we reserve the right of dismissing the boys for incapacity or incorrigibly bad behavior, at any time; and also of disbanding the school at the end of a year, if for any reason we should deem it expedient. The boys are placed entirely under our control, some for five and some for six years, with the liberty of visiting their parents one afternoon in each week, besides having a vacation of two weeks each year. On these terms we have received twelve boys from seven to twelve years of age; except one boy who is a cripple, and who, with apparently very respectable talents, seems to possess a harmless disposition. He is fifteen years old. Several of these boys from very respectable Chinese families have been brought and offered to us, unsolicited, and we have rejected several who made application, some from their age and others from dullness or other circumstances, which seemed to render their connection with the school undesirable. And it is probable that one or two now in the school may be dismissed for want of capacity. The others are all promising in this respect. The school has now

been in operation one week, and nothing particular has yet occurred of an unfavorable nature.

After giving an account of the method of conducting the school, the branches taught, and the teachers, the statement proceeds—

Having given you as briefly as possible an account of what has been done in relation to the Chinese department of our prospective institution, we proceed to state some of the difficulties which beset us. This we deem an exceedingly important part of our duty; for the churches; and we fear the Board also, expect far more of us than we are able to perform. It is extremely difficult—it is impossible, to convey accurate ideas of the real state of the case to those who have never had the opportunity to see for themselves. Much has been said in relation to Singapore in the religious periodicals of America; and the several items were doubtless thought to be true at the time; yet we hesitate not to say that their effect has been such as to raise expectations which we fear we shall not be able to meet for years to come. The truth is, language has a different meaning here from what it has in America. Thus the good people hear that there is a seminary in Singapore, and immediately form in their minds conceptions of an institution like the high schools, colleges, or seminaries of the United States; whereas the compass of the sciences taught, and the success in their acquisition, are greater in the common schools of New England, than it is possible for them to be in Singapore for many years. They conceive of a student, who has passed through such an institution here, as corresponding in some measure with a graduate of an American college, versed more or less in mathematics, natural philosophy, languages, and moral science; while in truth he can merely read and write and keep accounts in his native language, and read, speak, and write the English intelligibly, on common every day topics. We have in our employ a very fair specimen of the graduates of the Malacca college, and though exceedingly useful to us, more could not be said of his education. The moment you pass beyond common topics, in conversation, you become unintelligible to him. And however this may be at other stations, we do not wish an impression to go abroad that we can accomplish any thing very great in Singapore, at least, under

many years. Indeed, we should not be very greatly surprised, if our first experiments should fail utterly. In one of their letters to us, for instance, the Committee say, "The object of the seminary is to give a thorough education." Now we have no hesitation in saying that in any sense of these words, as understood in America, the thing is wholly out of the question for the present. Though, with the blessing of God, we do hope to accomplish great good, and to start a wave of influence which shall extend immeasurably; yet we can scarcely venture to hope that we shall live to see the day when the object above specified shall be attained, in respect to any considerable number of pupils, in the sense in which it is expected in America.

Among the obstacles in the way of accomplishing all which has been hoped from the seminary, the brethren mention first the want of suitable persons for pupils. While the male Chinese population of Singapore is 12,800, the whole number of Chinese females there is only 879; and of course, the number of families and children must be comparatively small. The laws prevent any coming from Siam, and few can be expected from other countries at present. Then it will be nearly impracticable to secure steady attention to study for a sufficient length of time, when the pupils and their parents will not see that any important advantages are to be gained.

Another difficulty which has been pretty fully set forth by others, is the want of language. You know perfectly how difficult and delicate a task it is to exercise wholesome discipline over a set of wild school boys in America. Suppose now those boys to have no idea whatever of authority or obedience, and no sense of propriety whatever as to right and wrong in their conduct towards one another and towards their superiors, ignorant of even the decencies of civilized life; and then suppose them to be placed under an individual who did not use any language in common with them sufficiently to be intelligible distinctly on these vital points of conduct and morals, and you will have some idea of our circumstances. The work of civilization and refinement must go on very slowly at present. Those who have charge of the boys often deem it better to allow very improper conduct to pass unproved, than to attempt to re-

form it without being able to make them feel its impropriety. It must require years to qualify any of us to conduct the discipline of our institution with desirable success.

Another thing which will hinder our progress for a very considerable time is the total destitution of suitable school-books. Not only is there nothing of the kind in existence, but the difficulty of preparing them, particularly in the Chinese, is very great. No native can be found in any degree qualified for such a work. It would be found next to impossible to make them comprehend the nature of a suitable juvenile literature; and the entire difference, not only in the genius of the language, but in the mode of thinking, requires the close study of many years to fit a foreigner for writing in Chinese, with any thing like desirable success. We are fully persuaded the difficulty of the case, and the extent to which previous efforts have utterly failed, are by no means appreciated in America or England. Probably much ridicule has been incurred and much harm done by the very awkward and very often unintelligible crudities which have appeared in Chinese characters. The preparation of good school-books and a suitable religious and moral juvenile literature in Chinese is one of the most important and difficult works which human genius could undertake. For want of it we can at present accomplish comparatively very little. And the prejudice it would encounter, from being totally unlike any thing in the language, would be extreme.

With a population of some five hundred families to collect our materials from, and those materials in all the rudeness of nature, destitute of every idea of propriety, and totally unaccustomed to subordination; destitute entirely of school books, and under the necessity of teaching them a new and extremely difficult language, beginning at the age of from seven to twelve, unable to communicate with them satisfactorily on moral and literary subjects, and without any one to give his whole attention and energy to the work; you may easily conceive that our progress must be slow, and our immediate prospects very uncertain. We beg you not to expect much of us, and not to be disappointed if our present efforts should utterly fail. Still, however, we rejoice to say that unexpected prosperity has attended the commencement of our undertaking, and the smile of Providence seems to illumine the future.

One thing is certain, the cause is magnificent, and will warrant the greatest sacrifices and the highest efforts. In its success is bound up the temporal and eternal welfare of myriads, and it will succeed in the end. The difficulties which surround it and the magnitude of its results merit the profoundest thought, the highest effort, the most consummate skill that the resources of genius and education can furnish. A man of giant intellect and much experience—nay, many such—are needed in this enterprise. With our qualifications, our only hope is in the abounding grace of God, which is pledged to perfect strength in our weakness and wisdom in our folly.

The Malay department of the seminary has not yet been commenced, and it is quite uncertain when the brethren of the mission will feel able to undertake it. The same difficulties which belong to the Chinese department seem to exist in regard to the Malay, with many others in addition. On this point the missionaries remark—

One of the most obvious reasons for this is found in the general character of the two races. The Chinese in the Archipelago are noted for their enterprise and industry, while the Malays are as noted for their idleness and utter recklessness of the future. With few wants, and these supplied by very little exertion, it is next to impossible to stimulate them to exertion of any kind, for any considerable length of time; much less to the long continued efforts necessary in obtaining an education. In addition to this, the great mass of them are bigoted Mohammedans, and are said to have all the prejudices against Christians for which their sect has so long been remarkable. How far these prejudices do actually exist, and to what extent they will hinder our operations, cannot be ascertained until such an experiment is made, as that which has been made with reference to Chinese boys. We do not feel that this experiment has yet been made to any satisfactory extent, nor are we yet prepared to make it.

How long we ought to wait before making a commencement must depend on circumstances; some of which are beyond our control. Whether we should tarry until we are prepared to give instruction in the higher branches, before we commence, may possibly admit of doubt; but certainly no one ought to take charge of a school, unless impera-

tive necessity require it, until he is able to make himself understood with tolerable facility, on the various topics necessary in an elementary school, and also on the subject of religion—at the very least, enough to conduct religious worship in the school. After all, this is our great object, and should stand out prominently from the commencement. We regard it as among the essentials—1. That the scholars should be under the special charge of a missionary all the time;—2. That they shall have daily religious exercises, and that every opportunity should be improved to impress religious truth upon their consciences;—and 3. That, as far as possible, they be removed from the pernicious influence and example of other natives. This will require the exclusive attention of one missionary, at the very least. While attending to this he cannot be expected to pay much attention to the language, or any thing else. So that the accuracy of the knowledge he is to acquire of the language will depend mainly on what he obtains before commencing the school. Much of the instruction will doubtless have to be imparted in English, as there are no suitable school-books in the Malay language. The preparation of these will be a work of time.

On the 9th of May the missionaries, referring to the beginning which had been made in the seminary, remark—

During the two months that have elapsed very little has occurred in reference to the Chinese school, demanding special notice. We have dismissed one boy, partly from want of capacity, but chiefly for incorrigibly filthy habits, and received two others of unusual promise. The boys are advancing quite rapidly in learning to spell and read English, and their aptness at mental arithmetic is surprising; of course we have not yet advanced to any of the branches of science which enter into an ordinary education. This is the great difficulty with them—the necessity of acquiring so hard a language as the English before they can even begin to acquire knowledge. We see nothing, however, thus far, to discourage our efforts, or depress our hopes in the least. Every thing has prospered beyond our expectations, and nothing of an unpleasant nature has yet occurred. There have been a number of applications for admission since we began, all of which we have deferred acting on till the end of the first three months, when we propose to receive a small additional

class, if suitable boys present themselves at the time. We may safely say, those who are here give every evidence of being perfectly contented and happy in their present situation and employments.

Syria and the Holy Land.

EXTRACTS FROM THE REPORT OF THE MISSION, DATED APRIL 24, 1837.

Appeal for additional Missionaries.

In closing their report, the most important facts of which are embraced in the general letter from Beyroot, published at page 443, the missionaries make the following earnest appeal.

We cannot conclude this communication without requesting the attention of the Committee to the portion of the general letter from the mission respecting an increase of missionaries. [See p. 460 of last vol.] By a reference to that it will be perceived that we set forth the desirableness of sending as soon as possible two missionaries to each of the following places, viz. Damascus, Aleppo, Tripoli, and Laddakia; and it was also stated that physicians ought to be sent to the two first mentioned places, should stations be established in them. The arguments in support of these measures were then stated at some length, and need not be here repeated. Permit us, however, to suggest a few additional considerations in favor of the measures recommended. We do not doubt but that the Committee fully appreciate the reasons already advanced, and would cheerfully comply with our request, were it in their power. We are quite sure that they sympathize most deeply with us in the need we feel of more missionaries, and a more extended system of missionary operations. But while this conviction is adapted to remove any fears that, so far as they are concerned, the claims of this land will be neglected, it does not relieve the solemn responsibility of making known the wants of the perishing thousands around us. We cannot, we must not cease our earnest appeal in their behalf. As the messengers of the beloved churches in America, we must send back our report. We must make them acquainted with the wretched condition of the people. We must tell them what we have done, what, with God's blessing, we can do, and what we wish to do for their salvation.

This we have done, and will continue to do, if God permit: for if this people perish for lack of knowledge, we are determined that it shall not be through our neglect to lay their case before the churches.

More than fifteen years have elapsed since the mission to Syria and the Holy Land was undertaken. Half a generation of men has since gone down to the grave, and how much has been done by protestant Christendom for their salvation. The united protestant churches of England and America have, during that period, sent out only twelve or fifteen missionaries to preach the gospel to this million and a half of immortal souls. These have come at different times, and most of them remained but a little while, when they were either removed to other fields of labor on earth, or taken home to heaven. The lamented Parsons was permitted to take only a hasty view of the land of promise, and to weep over the desolations of Zion, when he was called to the higher and holier employments of the New Jerusalem. Fisk, his beloved companion, was continued a little longer, but just as he was prepared to publish salvation on the mountains and in the valleys of Judea, he too was suddenly removed from his work. Several of his successors, who were admirably qualified for extensive usefulness, have rapidly followed them to the tomb, and left their surviving companions and the church to mourn over their early and apparently premature departure.*

So severe have been the bereavements which this mission has sustained; so many interruptions has it experienced, and under so many disadvantages has it labored, that we can be regarded as having but just got into regular and systematic operations. When we consider also the length of time necessary to acquire this difficult language, and the fact that, with but two exceptions, the older brethren have been removed almost as soon as they became qualified to preach in the native tongue, is it surprising that no greater results have attended their labors? We have, however, reason to be grateful that, notwithstanding all these embarrassments, our mission has been instrumental in accomplishing much good. A few souls have been savingly converted; the truth as it is in Jesus has been extensively preached; the word of God and other books have been widely distributed; some of

the most promising youth have been educated in the principles of the gospel; and a spirit of inquiry has been awakened among the people, which violent opposition has not been able to suppress. While we see much to make us mourn over the dreadful spiritual apathy which still prevails to an awful extent, we see enough to encourage our hearts and stimulate us to renewed diligence in our work. The providence of God is opening here a wide door of usefulness, which the American churches are solemnly called to enter, and to enter immediately, for "There is a tide in the affairs of men."

The revolutions in the Turkish empire and the recent change in the government of Syria and Palestine have given European nations, and especially England and America, an influence in this country which is truly astonishing. The church should regard these signs of the times, and improve the opportunity thus presented to promote the Redeemer's kingdom in this interesting land. Under these circumstances we renew and urge our appeal for more missionaries. We lift up our united voices and again send back to the churches the Macedonian cry, "Come over and help us."

But we have other reasons for urging such an appeal, than those suggested by the political state of the country. The success of the present system of missionary operations depends in a great measure upon an increase of missionaries and the consequent formation of new stations. Our press, after much embarrassment, is beginning to work to advantage, and will soon be enabled to print many valuable works adapted to the wants of this people. But how shall these publications be circulated? The stations at Beyroot and Jerusalem will circulate some of them; but unless other stations are established, many of them must lie useless on our shelves. Were Damascus, Aleppo, Tripoli, and Laddakia occupied, as recommended,—in addition to the other reasons already urged in their favor, this is another consideration of no small importance. At each of those stations there might be a depository for our books, from which not only the inhabitants of those cities, but the surrounding towns and villages, could be supplied, and a wide spread influence be thus exerted, which, with the blessing of God, would be instrumental of making multitudes wise unto salvation.

But again; in Beyroot we have a flourishing seminary for youth, whom

* Mrs. Thomson, Doct. Dodge, and Mrs. Smith, neither of whom lived three years in the missionary field.

we are educating with the hope of raising up native teachers and preachers of the gospel. Some of them will in a few years finish their education, and will need employment. Each of the new missionary stations will, we hope, be able, in the course of time, to establish schools around it, and thus afford suitable and profitable employment for the scholars from our seminary. If we cannot employ them in this, or in some other way, they will and must seek for business elsewhere, and be withdrawn in a great measure from under our influence. This subject has caused us no small anxiety, and we see no better plan of disposing of it satisfactorily, than by increasing the number of stations, and thus creating a greater demand for good schools, teachers, preachers of the gospel, and also for the publications of our press.

Our plan contemplates not only an increase of our ordained missionaries, but also two or more physicians. The reasonableness and importance of such a request is too obvious to require any arguments to prove it. Since the establishment of our mission but one physician has been sent out by the Board, and his invaluable services were enjoyed but a short time, when, in endeavoring to save the life of one of our number, he sacrificed his own. Though his professional career was so brief, it was long enough to show what an important agency a physician can exert, not only in preserving the lives and health of the mission, but also in preparing the way for the gospel, which could not in many instances be otherwise opened. We are rejoiced, therefore, to learn that one at least will probably be sent to this field the present year, though we should have been still more grateful for a speedier and larger supply of our wants in this respect. May the great Head of the Church incline the hearts of the pious young men in the medical institutions to consecrate themselves to the blessed service. Then the eyes of the blind would be opened, and the ears of the deaf be unstopped; then would the lame man leap like an hart, and the tongue of the dumb sing.

We have thus briefly presented our appeal. We leave it with the hearts and consciences of our beloved brethren at home; and it is our earnest prayer that it may be so met and answered, as will enable us to extend and accelerate our labors an hundred fold. And while the churches give their sons and daughters, their gold and silver for this object,

let them not forget to pray with an importunity and a faith which will insure the promised blessing of the Spirit upon all our labors. For the word of the Lord hath said, "Upon the land of my people shall come up thorns and briers, yea, upon all the houses of joy in the joyous city, *until the Spirit be poured upon us from on high*, and the wilderness be a fruitful field, and the fruitful field be counted for a forest."

REPORT OF THE STATION AT JERUSALEM, DATED APRIL, 1837.

THE missionaries and assistants at Jerusalem are Mr. and Mrs. Whiting, Mr. Lanneau, and Miss Tilden. They mention that the school, which had repeatedly been suspended, partly owing to the ill health of Mrs. Whiting, who taught it, and partly to the opposition of the ecclesiastics, had been again in operation five months under the tuition of Miss Tilden, and was attended, on an average, by fifteen or twenty pupils. An interesting Sabbath school was also in regular operation. The brethren were still in the habit of making frequent excursions to the adjacent villages to distribute books and converse with the people. Of their labors in Jerusalem they remark—

Our principal sphere of labor, however, is in the Holy City. We have had numerous visits from the different classes of inhabitants, but more especially from the Moslems. Our intercourse with the Mohammedans has been considerable, and of a very interesting nature. We know a few of them, at least, who are in the habit of reading the Word of God, and others who are disposed to converse freely on the subject of religion. One of these, a young man of high family connections, appears to be a sincere inquirer after the truth. He reads the New Testament daily, and has frequently expressed to us his desire to become and to die a Christian, but is not yet prepared to profess Christ before men. The bloody law of the Koran, which inflicts death upon every apostate from its creed, forms an almost insuperable barrier, not only to his conversion, but to that of the whole Mohammedan world. Until this barrier is removed, or the Holy Spirit poured out as in primitive times, when "men loved not their lives even unto death," we have but little reason to hope that the gospel will exert its saving influence over the mil-

lions of the followers of the false prophet. The hearts of all men, however, are in the hands of Him with whom is the residue of the Spirit, and we would commend the case of this interesting inquirer, and of the Mohammedans generally, to the sympathies and prayers of all the people of God.

Our intercourse with pilgrims the past season has been more limited than we could have wished. It must necessarily be so, until we become more thoroughly acquainted with the Turkish and Greek languages. Some good, we trust, has been done in circulating the Scriptures and tracts among them. The demand for these has been far less than might have been expected from their number, as it is estimated that there are about four thousand, chiefly Greeks and Armenians, now in the city. Probably not one fifth of this number can read, and of those who can the majority show a sad indifference to our books. In general, however, we regard the pilgrims as furnishing an important field for missionary labor; and as they are usually from different and distant places, the word of God circulated among them may, in this way, be disseminated in regions where the missionary himself has never gone. It was to pilgrims from Parthia, Media, Persia, Mesopotamia, Cappadocia, Pontia, Phrygia, Pamphylia, Asia, Egypt, Arabia, and Rome, that Peter preached on the day of pentecost, when three thousand were converted, and through whose instrumentality the gospel was published in all those countries. And may not the great Head of the Church in these latter days pour out of his Spirit upon strangers in Jerusalem, and by another pentecostal season prepare the way for a glorious revival of true religion throughout the whole eastern world!

Among the pilgrims was one whose case deserves a more particular notice. He was an old man from Gondar in Abyssinia and brought a letter from the Rev. Mr. Wolf, who recommended him to our kind attentions. He was a person of some distinction in his own country, and bore in his hand a horse-tail, the usual badge of office or rank in the interior of Africa. His Bible, in the Amharic language, he wore suspended at his side, and inclosed in a leathern case. As he spoke but a few words of Arabic, we were obliged to converse with him through another Abyssinian, who had resided here sometime and learned the language. We furnished him with a few articles of clothing and other little

comforts, for which he appeared very grateful. He was acquainted with the German missionaries, Gobat and Isenberg, and spoke of them and their labors with deep interest.

On the whole, we believe that our mission is gaining the confidence of the people, and while we cannot see any positive fruits of our labors in actual conversions, we are far from being discouraged. We have need of much patience, faith, and prayer, but in due season we shall reap if we faint not. Glorious things are spoken of Zion, and if the church is faithful this city of our God will again become a name and praise in all the earth.

Constantinople.

LETTER FROM HOHANNES, PRINCIPAL OF THE COLLEGE AT HAS KOY, DATED APRIL 25, 1837.

THE arrival of Senekerim, one of the Armenian converts at Constantinople, in the United States, for the purpose of obtaining a theological education, was mentioned at page 330. Those who read the account of the earliest Armenian inquirers with whom the missionaries had intercourse, inserted at pp. 30 and 41, of the last volume, will remember that Hohannes, the writer of the following letter, was among the earliest of these inquirers, and was distinguished for his thirst after knowledge, his enlarged and scriptural views of religious truth, and his attainments. When the high school was opened at Constantinople under the patronage of the mission, he was employed as the principal teacher. Early in the year now closing, when some of the more enlightened of the Armenians determined to establish a college at their own expense, for the education of their young men, which might occupy the place of the mission high school, and which has actually led to the discontinuance of the Armenian department of it, Hohannes was made the principal of the new institution, and has entered on his labors there, with about 600 pupils. Many of the circumstancees attending his transfer from one seminary to the other have been given in the journal of the mission published in the last two numbers of this work, pp. 393 and 447.

Being the associate, and in some respects, the leader of Senekerim in his religious in-

quiries, and bound to him by the closest bonds of christian affection, Hohannes gave him, on his embarkation for this country, the following letter of commendation to his christian brethren here. The errand on which this brother from a distant land is sent is, in its own nature, most interesting, and is rendered the more so by the peculiar circumstances of it. He is the messenger from one of the oldest branches of the church of Christ, sent to the branch the most recently planted; and from that which was planted in those portions of the earth where Christianity was first propagated, to that which the arm of the Lord has established in a quarter of the world then unknown. His object is to gather of the fire which divine grace is making to burn on our altars, for the purpose of carrying it back to revive that which has become dim on the altars of his own church.

The letter was written, and the original forwarded, in the Armenian language and character, accompanied by a translation from one of the missionaries.

Beloved Brethren in Christ—As our little fraternity has been a partaker of those spiritual blessings which have proceeded forth from your christian beneficence, which at the present time is spread through a large part of the world, we have many reasons for rendering to you our thanks for all the good deeds you have done, and for all you are about to do; that you, the true disciples and churches of Christ, having learned the commands of Christ, have consecrated your property, your gains, and also your souls (to him), and without distinction have sent your apostles (missionaries) into every part of the world, among all nations, that the kingdom of God may come upon all men, as also that you have sent apostles (missionaries) among the Armenians, of whom some (viz. Mr. Goodell, Mr. Dwight, Mr. Schauffler, and Mr. Homes), labor in Constantinople, for our nation, and by whose hands much good has come to us, and to our nation.

Now, beloved brethren in Christ, we who have been called by the grace of God to know our Savior Jesus Christ, and to love him and his gospel, are under obligations also to make him known, and to preach his holy doctrine among our Armenian nation. From this time our obligations are very great, since we are not only to labor for the salvation of our

own souls, but also for the souls of our neighbors.

And now, at the present time, were we to write concerning the advantages gained by Christianity among our nation, how far the gospel has advanced, and the progress of knowledge, we have truly much good news to communicate; but this would not be proper in this place, and it would also be, as it were, impossible to inform you of all these things by writing in this small sheet. On this account, we leave it with our dear brother, who has been an eye-witness to every thing, to relate to you fully by word of mouth, (all that has happened.)

The whole number of Armenians in Constantinople is great, and our christian brotherhood is very small, and destitute of the necessary theological and divinely inspired knowledge, so that we might be able to persuade the people, making them acquainted with the truth, and answering their objections: "*For a wide and effectual door is open unto me, and there are many adversaries.*" Wherefore, knowing that knowledge is very necessary for us, for a long time we have thought to go and find a place where we might acquire the necessary learning, by which we might be able to be more extensively useful to our nation.

The greatest obstacle to the accomplishment of our desire has hitherto been the fewness and poverty of our brotherhood, and now also it is not because we have become numerous and rich, but in the same fowness and poverty, seeing the necessity of the work, we have taken the responsibility of all the difficulties, and by the good pleasure and agreement of the brethren, we have seen fit to send to your shores our beloved brother, Mr. Senekerim, that he may learn all things that are necessary that belong to the doctrines of the gospel. Wherefore we have sure testimony that you are ready to do good to all men, without their asking it; how much more then to him who comes and entreats it of you!

Christian brethren, we hope you will regard him in love, as a child coming to you in the name of Christ, and that you will confer on him all the necessary favors, and especially as your good deeds will not concern him merely, but all of us, and our Armenian nation.

Truly if the necessary acquirements could be made here in a short time, as they are learned in your schools, it is not probable that so long a voyage

would have been made; but as the mode of instruction here would not answer, and especially as we have tried and found that labor and study cannot be carried on together, we have concluded that until one of us comes to your shores, and receives a regular and scholar-like education in one of your schools, it is impossible that he can acquire the necessary learning.

Now, christian brethren, we brethren beseech you, that you will show favor to our beloved brother, that he, being made a partaker of your kindness, *that is, being filled with knowledge*, and with consolation, may return again to us, by the will of God, and labor for the promotion of the gospel of Christ. We are fully persuaded that you will never lose your reward before God, since our Lord Jesus Christ has promised, saying, "And whosoever shall give to drink, unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

This work, being put upon me, by order of the brethren, I write and subscribe myself, the Principal of the College at Has Koy.

B. HÖHANNES DER SAHAGEAN.

LETTER FROM MR. DWIGHT, DATED
* AUGUST 1, 1837.

IN the last number it was mentioned that a letter had been received from Mr. Dwight dated more than three weeks after his exposure to the plague, and that, as he was then in health, it was hoped that he would escape the disease. The letter subjoined gives some account of the support and consolation which the grace of God had afforded him while passing through scenes of bereavement and danger.

As all the members of Mr. Schaffler's family and mine were very much exposed to this disease, you will doubtless feel no small degree of anxiety, after receiving my former letter, to hear from us again; and it is chiefly on this account that I now write once more by post. The Lord has been very gracious to us, and so far has not suffered the dreadful malady to spread any further among us. This is the more remarkable, as the disease assumed a very virulent form, and in a family in our neighborhood, where it commenced, consisting of eight persons, all have had it, except one child, and that one is now sick, it is said

of the plague, although the father contradicts this report. Four of them have died, and another, who went to the hospital, is said to have died there; though of this I am not certain. A special providence has watched over us in this thing. I was exposed in every possible way for two days and two nights, before we knew it was the plague,—sleeping in the same bed with my sick wife, carrying John in my arms, and handling the diseased part, etc., and all without the least precaution, until within a few hours of his death. Afterwards I attended my dear wife through her sickness, which lasted twelve days in all, giving her medicines, moving her in the bed, changing the clothes, and in short, nursing her just as I should have done in any other disease, except that I made a free use of chlorine and chlorine water. My term of quarantine of thirty days will be completed this week, and by the wonderful mercy of God, I am still well, and so are my three surviving children, and all the rest in our families. I feel that I have made a very near approach to the eternal world, and if I ever had a firm and joyful hope of heaven, it was then. The greatest apparent danger has gone by, but eternity and heaven still seem very near to me, and I hope they will appear more and more so. I am amazed every day, when I think of the wonderful grace of God, that has enabled me to extract so much that is sweet from so bitter a cup. I needed the affliction much, very much. I feel that it is in great mercy and faithfulness that the Lord has afflicted me. He has now made my eye to see and my heart to feel, what I had before heard by the hearing of the ear, of the vanity of creature comforts, and the folly and sin of placing the heart inordinately upon them, so as to pursue them for their own sake, and not in God and for God. Sin never appeared so odious to me before; Christ never so precious; complete conformity to God never so desirable; heaven never so near. And although my friends are beginning to congratulate me, that the danger is over, still I desire, while God continues me in this world, to finish every day's work, as though it were my last. What an all-powerful motive have we here for action! How hard we shall want to labor for the salvation of souls, on the last day that is given us to labor in this world, just before we step into heaven! So let us labor every day.

I feel it to be my duty to make known to you the kindness of commodore Porter, our charge d'affaires here, during

this season of affliction. You are aware how the appearance of the plague in a family in this country cuts the members of that family off from all intercourse with their friends; and so great is the terror of the people, that in the villages they avoid going any where near the infected house; and it is sometimes with great difficulty that the necessaries of life can be procured. The commodore rode daily to the front of my house, during Mrs. Dwight's sickness, to inquire after her health, and to ascertain if any thing was needed. Our supplies from the village were all brought by his man. His sister, Mrs. B., and Mr. Porter, the United States consul, came to us nearly every day. And now the commodore has taken my two eldest boys into his family until I shall finish my quarantine.

Our friends among the Armenians seem to be afflicted with us, and express much sympathy. Already a bishop and several others have been down to see me, and try to administer comfort. I do most sincerely hope and fervently pray that this visitation of Providence may be a great blessing to this people. And I think it will. I think the Lord intends to use it in that way, and particularly by exciting in our minds more tenderness for souls, and greater zeal, and a more earnest spirit of prayer, and more spirituality and heavenly-mindedness. Oh may the Holy Spirit dwell in our hearts richly from day to day.

Indians West of the Rocky Mountains.

LETTER FROM MR. SPALDING, DATED
FEB. 16, 1837.

Condition of the Indians on the Columbia and on the Frontiers of the United States.

THE communications from this mission, inserted at pages 421 and 476, gave an account of the journey of the mission families across the mountains, and the selection of two stations, one among the Kayuses, near Wallawalla, occupied by Doct. Whitman, and the other among the Nez Perces, about a hundred miles distant, occupied by Mr. Spalding. The letter given below continues the history of the mission, with particular reference to the latter branch of it, from the time Mr. Spalding left Vancouver with his wife and the supplies for the station, November 3d, 1836, to begin his permanent

residence among the Nez Perces. They reached Wallawalla on the 13th. On this part of the journey they were again favored with the company and aid of Mr. McLeod, of the Hudson Bay Company, who had shown them so much kindness on their journey across the mountains, from the time they reached the Rendezvous, the most eastern post of the Company.

Respecting the passage up the river Mr. Spalding remarks—

As might be expected so late in the season, we had rain almost constantly night and day. In this country of no wood, we were of course in danger of being without fire for the night. We were supplied, however, every night, usually from the graves or miserable huts of the poor natives, for a small piece of tobacco. One night in particular the hand of Providence was manifest. The men rowed late, but saw no appearance of wood or Indians. When Mrs. S. and myself, who were in the hindmost boat, came to the landing, but were confident we were near no Indian camp, and consequently would be without wood, we concluded to remain in the boat, and spend, perhaps, a sleepless night, without food or dry clothes. Our attention was soon called by the cry of fire. A party of Indians, living some 500 miles up the Columbia, had arrived with wood packed upon their horses, for their own use that night. We shared freely with them, and the rain ceasing soon after supper, we were enabled to dry ourselves and get some sleep.

The Indians on the Columbia, below Wallawalla, are in the most degraded and wretched condition of any we met with after leaving the borders of the States. Multitudes of them are without a particle of clothing. The little flood-wood that comes down the Columbia might make them comfortable through the winter, but this they dispose of, with the last stick that holds up a few mats to shelter them from the pelting storms, to the boatmen for tobacco, and leave themselves exposed, without shelter or fuel, to the inclemency of the weather. They will sometimes follow a boat from noon till night, with a few sticks of wood, to obtain this weed. No drudgery, no article they possess, is withheld, when a leaf of tobacco is held up; and when they have nothing else, they try the strength of begging. When we passed, it being the season of fish and berries, they looked very hardy, but I am told

before spring, they are reduced to mere skeletons, and many die from want and disease, brought on by their manner of living. I except the poor natives on the borders of the States, in speaking of the degradation of this people. This exception must remain, while the overwhelming raging flood of annihilation continues to roll down upon these defenceless, hunted immortals.

If the present sentinels of a nation's honor and welfare for time and eternity, are not sufficient, or are not faithful to their charge, let others be set with their hands unbound, that will be faithful, come life or death. I have seen taken to the mountain, (not by the Fur Company,) horses purchased of the poor harnessed natives, on the borders of the States, for a few quarts of whiskey each; and I have seen the effects of the whiskey in blood pouring from the dead and the dying, and in the shrieks and flight of women and children from their fathers and husbands, driving them with the weapons of death from their dwellings; and in the tears of the desponding missionary, hastening with rapid speed from the uplifted war-club of him whom but a day or two previous, perhaps, he was teaching the principles of the peaceable religion of Jesus Christ.

Even at this great remove from the fountain of moral corruption, a small rivulet now and then may be seen. Every year a greater or less number of Nez Perces are taken to St. Louis, and return, if their constitutions outride the storms of intemperance and licentiousness, to scatter the seeds of moral death among their unsuspecting countrymen. Nor have I yet, I fear, caused to be burnt all the packs of cards which have been sold for the Bible to this inoffensive people, long seeking for, and offering any price to get hold of that precious book. So the Devil is found in sheep's clothing even on the Rocky Mountains. They tell me they have sometimes given a horse for a pack of cards, which they were told was positively the word of God; but which they now call the book from below. They tell me they have for some time distrusted a people that would bring "fire water" to the mountains, drink it, and then kill each other.

Joyful Reception by the Indians—Preparation for the Station.

The statements which follow show how important it is that the mission should be speedily and greatly reinforced.

On arriving at Wallawalla I found, agreeable to promise, about 150 Nez Perces, waiting to conduct ourselves and effects to their country. On the 22d, Mrs. S. and myself, with Mr. Gray, mounted our horses and started for our destined location. The joy this people manifested, when they actually saw us on our way, cannot easily be expressed in words. They had watched our every action from Rendezvous, fearful, lest after all they should lose us, having, as they suppose, been disappointed twice before. When they saw Doct. Whitman settle among the Kayuses, their fears were greatly increased; but when they saw our faces turned towards their land, and the object of their long desire about to be accomplished, their joy seemed complete. They took the entire direction of every thing, pitched and struck our tent, saddled our horses, and gladly would have put our victuals to our mouths, had we wished it. So eager were they to do all they could to make us comfortable, I was astonished at the ease with which they handled and packed our heavy kegs and cases, the latter sixteen inches square, thirty inches long, and weighing usually 125 pounds each. Our effects loaded twenty horses.

We reached this place on the 29th, every thing safe. On approaching this valley, my feelings were peculiar. Ten months had rolled away, rising every morning, only to seek a new place to lay our heads at night. Now we were to camp for life. And when our lodge of buffalo hides was pitched, we welcomed it as our home, and looked upon it with as much satisfaction, doubtless, as any prince ever did upon his new built palace. We entered it and blessed the Lord for his ten thousand mercies of a long, long, tedious, and perilous journey, that removes us thousands of miles from the civilized and christian world. The first three days were taken up in making ourselves as comfortable as circumstances would admit. The fourth day Mr. Gray went about preparing the tools, and I shouldered my axe. Then the trial came. Will the Nez Perces chiefs break through a mountain of prejudice, prevailing among all Indian tribes, and strengthened with the growth of ages, and harden their hands with work. I put an axe upon the shoulder of my friend, Tack-en-su-a-tis, the chief so frequently spoken of in former letters, and told the other chiefs to follow me with their men. A shout echoed through the camp, and every countenance said yes. We were soon all at the timber hard at

work. Being better acquainted with the use of the axe, the wife of Tack-en-sa-tis relieved her husband from his awkwardness, and he, with the other chiefs and people, applied themselves diligently to carrying timber. I next requested a number of pine logs for boards, from the Koos-koos-ky, two miles distant. I cut the logs ten feet in length, and they, with as much cheerfulness as though they were setting down to a meal of victuals, rolled them upon poles, and twenty or thirty under each, soon had a sufficient quantity on the ground for doors, window-sashes, floors, etc. Then two, one a chief, took hold of the pit-saw, a most difficult tool to handle, and never have I seen better boards produced in the same way. On the 23d of December we moved into our house, a part having been made comfortable. Mr. Gray left on the 28th of December for Vancouver, to make arrangements for visiting the Flat Heads. We have now, through the astonishing favor of a kind Providence, a house eighteen feet by forty-two completed, with the exception of two doors, two windows, and a part of the under floor. Eighteen feet of one end is devoted to ourselves, with cellar. The remaining twenty-four is a school-room and place of worship. Posts grooved and filled with small split timber; roof, first timber closely laid, then a layer of grass, upon which is a thick layer of clay. All the timber and stone for the building were brought by the Indians, and they performed much of the labor of filling and putting on the roof. Until the place of worship was finished, we assembled for morning and evening prayers and worship on the Sabbath in the open air, and sometimes, before we closed the exercises, our bare heads would be covered with snow. We might as well hold back the sun in his march, as hold back the minds of this people from religious inquiry. This and the constant intercourse with them in every kind of work, compelled me to use every effort to acquire their language. Frequently, while putting up our house, a word must be had, or a stick of timber fall at the risk of life; and on the Sabbath, while going over some event recorded in the Bible, a new word must be learned, or the story must stop half told. The natives, however, are indefatigable and very ingenious in their efforts to make us acquainted with their language, and I am now enabled to converse quite intelligibly on any subject.

Eager Desire for Religious Knowledge—Opening of the School.

My manner of preaching is as follows. We have represented in paintings, several events recorded in the Scriptures, such as the passage through the Red Sea, the crucifixion of Christ, etc. These I explain first to my crier. I then go over with the subject to the people, the crier correcting my language and carrying out my history. But this only forms a starting point for these inquiring minds. They return to their tents, and sometimes spend the whole night in perfecting what they but partly understood on the Sabbath. If one is to leave camp for some distant part of the country, my crier and the paintings are sent for, and the whole night spent in going over with the subjects, to prepare himself to instruct others. Several are already preaching in different parts of the nation. I am frequently astonished at the correctness and rapidity with which several will go through with many events recorded in the Scriptures. But no history is listened to with such profound attention, as the story of the cross of Christ. A paper with his name upon it, is clasped to the bosom with all the apparent affection of a mother embracing a darling child.

On the 27th of January, Mrs. S. opened her school, and here a scene commenced, more interesting, if possible, than any we had before witnessed. Nothing but actual observation can give an idea of the indefatigable application of old and young, mothers with babes in their arms, grand-parent and grand-child. Having no books, Mrs. S., with her numerous other cares, is obliged to supply the deficiency with her pen, and print her own books; consequently, she can spend but a short time each day in school. But her absence does not close the school. From morning till night they are assembled in clusters, with one teaching a number of others. Their progress is surprising. To-day a stranger will enter the room, not knowing a letter, tomorrow he will be teaching others. Yesterday one of my sawyers returned from taking deer, having left before the school opened, and consequently knew not a letter. To-day he knows all, and can spell out several words. Usually about one hundred attend the school. Several are now able to read a little with us, at morning and evening prayers. As soon as one gets hold of a book, who is able to spell out a

few words, he immediately searches for the name of God, Jesus Christ, and the Holy Spirit. They have learned a few stanzas of hymns and several tunes, which they sing very sweetly. I usually render Mrs. S. in her school all the assistance possible, with an axe or saw in one hand and the other upon some article for farming or kitchen use. For it will readily be perceived that the joiner work of the house, kitchen furniture, and farming utensils must be produced by my own hands; and that, if I am ready to meet the opening spring with farming utensils in readiness, I have no time to lose during the few short days that make up the month of February. Bless the day that shone upon the first manual labor college.

The Indians appear very handy in every kind of work in which they have yet engaged, are remarkably kind, possess industrious habits, with scarcely the appearance of the savage or heathen about them. We consider them perfectly honest, and do not fear to trust them with any article we possess. If the least thing is found out of place, it is immediately returned.

Respecting this most interesting and truly remarkable state of feeling among the Indians, Mr. Spalding observes—

What the end of these things may be, He only knows who knows all things. The beginning certainly appears favorable. If the unprepared, imperfect laborers now employed here are faithful, diligent, and prayerful, we trust that some good will result from this mission. But who will venture to number the rivers of civilized, christian influence and happiness that a few years might see rolling in every direction through the nation, were we speedily joined by a sufficient number of faithful, prayerful laborers.

Miscellaneous Notices—A Hopeful Inquirer.

How much grain I shall be able to get in the coming season, I do not know, but the blessing of God attending us, as we trust it has thus far, I count upon a hundred acres. This will enable me to furnish a good number of the Indians with seed for the coming year, and keep many children at school, who are now obliged to leave frequently to go with their parents in search of food.

Judging from the present, this people will probably acquire the English, before

we do the Nez Perces language, though we flatter ourselves that we are making good progress. If so, by the time we are ready to reduce theirs to writing, it will not be deemed expedient. For why should years be spent in reducing the language to a written state, which, when done, must necessarily be increased one third or one half with new words, in order to receive the Scriptures when translated into it? And if it is necessary for them to learn so many English words, (of course the most difficult portions of them, by reason of having nothing in their language to explain them,) why not learn the other half, easy to be learned, because they have corresponding words in their own language that will explain them; and then they are introduced at once into an inexhaustible fountain of religious and scientific reading. This is my present opinion; but what our duty will be, when we have acquired their language and are prepared to write and teach it, or to teach the English to better advantage than we can now, we cannot tell. We wait the future leading of Providence.

For the last three weeks, Mrs. S. has assembled the girls twice a week for sewing. The attempt far surpassed our most sanguine expectations. Their work is really good. Four days previous to our leaving Wallawalla, a party of Nez Perces started for Colville to obtain provisions, and returned to this place ten days after we arrived, with one pack of pork, two of peas, seven of corn, and eight of flour, each pack of flour weighing ninety pounds. This is a very safe and expeditious way of transporting goods, especially in this country swarming with horses. I have only to make known by letter what I want from Vancouver or Colville, and it is soon here. Colville is an establishment of the Hudson Bay Company on the Columbia river, some 400 miles above Wallawalla, and perhaps 300 from this place.

On the 13th of December the snow fell eighteen inches. There has been but little since, and now the ground is entirely bare and grass is beginning to spring up. On the 15th of December the mercury stood at 10° below zero in the morning. Before noon, however, it rose to 10° above, and has usually ranged from 25° to 50° since. My American horses have wintered very well, though they commenced poor. Cattle are in good flesh. If I neglected in my former letter, I will now say, our location is 125 miles east of Wallawalla, on a small

stream putting into the Koos-koos-ky, fifteen miles from its junction with the Lewis or Snake river, lat. $46^{\circ} 30'$, long. $117^{\circ} 30'$. The Koos-koos-ky is the first considerable branch putting into the Snake from the east, some 120 miles from its junction with the Columbia. There is 600 or 800 miles of apparently good land in this valley, with timber sufficient for firewood and fencing. Any quantity of pine and cedar may be rafted down the Koos-koos-ky, and landed within two miles of our location.

On the 18th of February Mr. Spalding writes—

This morning we witnessed what would seem to indicate the presence of the Holy Spirit. Four weeks since our good chief, Tack-en-su-a-tis, left us for his country, to obtain provisions and collect his effects, and returned yesterday to take up his abode with us for life. Of course, nearly all the improvement in reading and singing has been made since he left. After the exercises of the

school were closed, which we close by singing, we observed him in tears. In the evening I called him to my room and inquired the cause. He replied, with apparently deep feeling, that when he heard those good words sung about God, viz. "Glory, honor, praise, and power," etc., he could not refrain from weeping. He said he saw on one of the paintings eleven good men who loved Jesus, and one bad one who sold him for money, and it made his heart weep. He said he did not know whether his heart was good or not; he knew it had been very hard from a little boy; he had made many inquiries how he should get rid of it, but no one could tell him; he knew now, and hoped he loved the Savior, but saw his bad heart near, and when he looked at the Savior, his heart would weep. He saw it was good to love the Savior, but his people all had bad hearts and did not love him, and that made his heart weep.—If the Lord has begun a good work in his heart may he carry it on to perfection.

Proceedings of other Societies.

FOREIGN.

BRITISH AND FOREIGN ABORIGINES-PROTECTION SOCIETY.

AN association with the foregoing name has recently been organized in London, of which T. Fowell Buxton, member of Parliament, long distinguished as the advocate of the oppressed and defenceless, and as the zealous promoter of every christian and humane institution, is president. The object of the society is stated to be "to assist in protecting and promoting the advancement of uncivilized and defenceless tribes. An address circulated by the committee, explains the views with which the society was formed. Those whose thoughts and inquiries have not been directed particularly to the subject are little aware to what nameless evils and oppressions the ignorant and uncivilized tribes residing within and near the colonial possessions of Great Britain, in Asia, Africa, and America, are exposed. Nor are the wrongs endured by the same class of people within and near the frontier settlements of the United States, less in their injustice and

ruinous tendency, though far less as to the number of souls affected by them. It is a most lamentable consideration, and one which shows how imperfectly civilization and knowledge, and even Christianity, have restrained the evil passions of men and humanized their feelings, that in nearly all portions of the earth, and in almost all ages, the approach of civilized, and even of nominally christian communities to ignorant and savage nations, instead of being a signal to them to rise from their degradation and wretchedness, and a source of improvement in their condition and character,—has been the commencement of fraud and oppression, on one hand, resulting in debasement, vice, and a more or less rapid tendency toward extinction on the other. Scarcely any society could be more truly humane, or more necessary, while scarcely any one could undertake a work more difficult of accomplishment.

The following are extracts from the address of the society.

It is a melancholy fact, that the intercourse of Europeans with the uncivilized aboriginal tribes has, in almost all cases,

been characterized by injustice on the one side and suffering on the other. By fraud and violence, Europeans have usurped immense tracts of native territory, paying no regard to the rights of the inhabitants. In close alliance with the process of usurpation, has been that of extermination, which has already been carried to an incredible extent. In some cases, the work of destruction is already complete; while, in others, it has made, and is still making, the most fearful advances. There is scarcely a tribe which has had communication with what are called the civilized nations, which is not the worse for the intercourse. European diseases and vices have been so deeply ingrafted, that the extinction of the native races cannot be far distant, if measures be not speedily taken to check the growth of these evils.

It is however satisfactory, that the desire to improve the religious, moral, and political condition of mankind keeps pace with the increasing intellectual freedom of our native country. We, as a nation, have not only sought to loosen the mental bondage of our own countrymen, by the establishment of schools and the removal of many barriers to religious and intellectual improvement, but we have struggled to establish the liberties of man in our colonial possessions, by the abolition of negro slavery. Societies have also been established for the diffusion of Christianity among ignorant and idolatrous nations, and much good has resulted from their labors. But, although these efforts have been made to benefit the slave population and aboriginal tribes, we can as yet be scarcely said to know the extent of our duties toward the uncivilized races of our fellow men. The missionary societies are established on such principles and for such objects as prevent them from interfering, except on particular occasions, with the civil and political condition of the natives: they have, however, long felt the importance of protecting the natural rights and promoting the civilization of those communities, for whom they provide the constant administration of sacred truth. The British and Foreign Aborigines' Protection Society has been formed for these purposes.

The first object of the society will be, to collect authentic information concerning the character, habits, and wants of the uncivilized tribes, and especially those in or near the British colonies.

Our present knowledge is, for the most part, confined to the imperfect notices of travellers; who, with numerous admirable exceptions, have devoted so little attention to the subject, or have been so much biassed by prejudice, as to forbid full dependence on their opinions. Further evidence will, consequently, in many cases be required, before efficient measures can be adopted to relieve the condition and to promote the civilization of the several communities.

The society has, therefore, commenced its operations by the election of corresponding members, the number of whom will, from time to time, be increased; and, by the information which they give and that derived from other sources, the future proceedings of the society will be, in a great measure, regulated.

It is not, however, sufficient that the society alone should be in possession of accurate information. One of its most important duties will be, to communicate, in cheap publications, those details which may excite the interest of all classes, and thus ensure the extension of correct opinions.

It is probable that some cases may be brought under the attention of the society, in which the interference of the legislature may be required; and it will then be necessary to appeal to the government or to parliament, for the relief of those, who, as natives of our colonies, have a right to the protection of British laws. The distinctions which have been drawn between the privileges and immunities of the settler and of the native must be removed. Nor will this, it is anticipated, be difficult of accomplishment; for the inquiries recently made by the House of Commons afford a prospect that the political and social injustice, so long suffered by the aborigines, will soon receive the attention of an enlightened government.

To obtain justice for the natives by an improved administration of law, is now the society's principal object. But it hopes to do more than this, by its efforts to convince European settlers that they will best consult their own interests by conciliatory conduct towards the native inhabitants, than by any measures of oppression and violence.

The plans to be adopted by the society for the benefit of the native tribes in existing colonies, will depend upon the circumstances in which they may be found; but, in the event of the formation of new settlements, every effort will be made to secure the rights of the natives. The principles of the illustrious William Penn are as wise as they are just: for the purchase of land is a safer as well as a better title, than the acquisition thereof by fraud or force, and its maintenance by oppression and bloodshed.

The committee cannot, however, too strongly impress on the public mind the determination of the society to be governed in all its measures by the fact, that the complete civilization and the real happiness of man can never be secured by any thing less than the diffusion of christian principles.

Prize Essay.—A member of the committee has given the sum of fifty pounds, which the committee offer for the best essay, to be delivered on or before the 31st of December on the following subject:

The present state of the uncivilized and defenceless tribes; the causes which have

led to the diminution of their numbers, and their debased condition; and the best means of protecting them, and of promoting their advancement.

CHURCH MISSIONARY SOCIETY'S MISSION
IN WEST AFRICA.

Encouraging Progress of the Mission.

THE missionaries in Sierra Leone and the vicinity seem to be prosecuting their labors with increasing quiet and prosperity. The church members at the station maintain the christian character better than formerly and are more attentive to the ordinances of the gospel. Respecting the stations at Regent and Gloucester one of the missionaries writes—

Divine service has been kept up at both stations, Regent and Gloucester; the Lord having granted me health and strength for his work. I must say, that both congregations are endeavoring to walk worthy of the gospel, and to glorify the Lord who called them out of darkness into light. The communicants at Gloucester, especially, cause me much joy, by their brotherly love, their willingness to support their poor and sick brethren, and to make any sacrifice that is required; and by their regular attendance on the means of grace. They have formed among themselves a company, called the Christian Company, every member of which contributes something weekly; the amount is fixed according to their means; their fund is at present about £3, out of which seven poor persons of the congregation are supported; and if a poor person die, the expense of his burial is defrayed. They would also make an effort to get a better church; but to bear the whole expense of a new one, would be too much for them.

Another of the missionaries writes—

A young man, who in his youth had been under the tuition of the Rev. M. Renner, attended a missionary meeting at the chapel; when, among other things, an account of pious feelings, manifested by some young heathens was read. Soon after the man came to my house, and thus expressed the state of his mind—"When you read of that little boy, Sir, how anxious he was for instruction, I looked upon myself; and the thought came to my mind, 'How long have I been heeding God's word, and it never touched my heart!' My sins were now brought before me; I remembered how I could go to my farm on Sunday. Such heaviness came now upon me, that I did not know what to do; and this heaviness has followed me by day and by night; I have neither been able to eat nor sleep; yet I am not sick; I am quite well. Now I desire to

serve God, and I have come to you, Sir, to ask you whether you will receive me into the church, and baptise me?" I told him that I could not receive him at once into the church; but that he should first read the Scriptures with me for some time. He, accordingly, came to my house twice a week; and it gave me real delight to expound the way of salvation to his hungry soul. He was afterward baptised, and has been hitherto a steady and attentive member of the chapel.

May 16, 1836. I had some conversation with the candidates for baptism, previously to their being admitted to that holy ordinance. One said that he had been brought to this colony as a re-captured slave, about nineteen years ago, and had learned to read in the society's evening school. Twelve months ago, he said, he felt a desire to join the church; he was a sinner and felt sorry because of it; he prayed against the corruptions of his heart; but he was sure, also, that the blood of the Son of God could cleanse him. Both he and his wife were baptised on Whit-Sunday last. Another, who had been a candidate for baptism above five years, thus spoke of himself:—"After the death of my teacher," the late Rev. G. R. Nylander, "I ran about from place to place, doing such things as are not good. Sometimes I attended meetings on Sundays, but I did not consider what I was doing. By and by I felt something in my heart which made me go oftener to church, and then I looked upon myself as unworthy to come to God's people. I have prayed that God would forgive my sins and have felt comfort afterward, but evil is still in my heart. Sometimes when I come from my farm and have nothing to eat, I get angry and quarrel with my wife, and then I cannot sleep; but when my wife and I kneel down and pray to God, peace comes again into our hearts, and the devil is forced to go away."

His wife who joined the church with him, when conversing with me on the death of her only child, observed, "I feel wicked thoughts in my heart; but I hope Christ will make me free from them and receive my soul also. It was very hard for me when I lost my child; but now I thank God, through Jesus Christ, who gave the child and took it away again."

Distressing Influence of Early Superstition.

Traces of the former character of the people, however, and the operation of superstitious notions early imbibed are often developed. Mr. Kissling, missionary at Gibraltar Chapel, writes—

A circumstance which came under my notice shews the remains of idolatry and superstition in one who had professed the

name of Christ. I was called to the death-bed of a woman who had been for many years afflicted with a bodily distemper. Her state of mind was distressing; she complained against God, that she was so long laid up with sickness, and that he had not heard and answered her prayers. I told her that God did not punish in anger; his chastisements were intended for our good, that we might seek his face with full purpose of heart, and flee to Jesus the friend of sinners; and that her sufferings were nothing when compared with the sufferings of hell, which we all had deserved. I then asked her whether she had ever prayed that the Lord would save her soul? She answered, "I have prayed till I became tired, but my sickness is still the same—pain, pain, pain all over my body; I can no more pray."—"Will you join me and your husband, if we pray with you?" "It is not for me. Jesus Christ was once dear to my soul; I could then eat and drink at his table, and feel that he lived in my heart; but now my heart is like wood, no feeling. God cannot be pleased, if my lips say the words, and my heart is not there."—"Then only listen, and we will entreat the Lord that he may be pleased to take away the heart of stone, and give you a heart of flesh, and that his Holy Spirit may prepare you for another world." To this she consented, and on my going away, expressed her thanks for the visit.

When at the house of this much afflicted woman the second time, I thought her countenance was more cheerful; she also expressed her gladness to see me again, as her end was nigh at hand. Finding that her strength indeed was rapidly declining, I spoke freely of death, and told her that she should prepare to meet her God. During the conversation, however, I perceived that there must be something heavily pressing on her mind, and when I asked her whether she could now look on her affliction as sent for her good, she replied, "This sickness was brought on by bad people; they were angry with me and did something to make me lie all this time on my bed." I observed, "Do you not believe that Jesus Christ has all power, both in heaven and on earth?" "Yes," she replied, "He has all power; but he does no more mind me." I remonstrated with her, and told her that heathens were troubled with such foolish thoughts, but that Christians should not be. I spoke particularly against idolatry; but I soon discovered that I was losing access to her mind, and therefore changed the subject, dwelling chiefly on the love of Christ to sinners—the blood which cleanseth from all sin—and the righteousness in which she could appear before God. In this she seemed to take more interest. After again offering up a prayer with her sorrowing husband, that the Lord would receive her graciously and love her freely, I took my leave, fully persuaded that

I should see her no more in this world. Shortly after she became delirious and died in that state. It would be unbecoming in me to make any reflections on this poor woman's case. I have rather related it as one of those instances which, in a measure, let us in to the secret of the conflicts and temptations to which those are exposed who are gathered into the church from among the heathen. They are liable to trials of which we ourselves have little experience. Being from their childhood inured to the customs, habits, and notions of their idolatrous countries, they find it no easy thing to cast away at once such works of darkness, and to look upon them with contempt. I fear that many who are sincere in their christian profession, have to strive against the influence of superstition all the days of their life. Hence the utility of shewing again and again to our congregations, the errors and absurdities of heathenism.

Further instances of this nature are reported as follows, by Mr. Kissling—

I will mention on this occasion two cases of superstition, which I observed with much grief. A child of a communicant had a cushion tied to his neck, when attending our Sunday school at the chapel; on inquiring of the parent and sponsor what the cushion signified, I was informed that the boy was born with a membrane encompassing his head, which was sewed up in the cushion, and that he wore it "to keep him from sickness and fits of fright." My arguments against the superstitious practice availed very little; the individuals indeed consented that the charm should no more be brought to school; but the importance which they attach to it, I believe, remains still the same.

At another time, when I had to attend a burial, I noticed, at the house from whence the funeral proceeded, a basin of water with strong smelling leaves in it, in which the mourners, on their return from the grave, formally washed their hands, to prevent, as I was afterwards told, the departed soul from pursuing them. It is not to be wondered at, that such a superstitious practice should exist among heathens, for the vilest of them believe in the immortality of the soul, and the best of them have fears on account of it; but to see religious professors join in it is grievous, yea disgraceful. But such occurrences, painful as they are, do not discourage us in our work.

John Attarra, relating his visits to the people at Hastings, gives also some similar instances of superstitious habits among them. He states—

Aug. 22, 1836. I went out this afternoon as usual, to visit people at their houses. When I had been to different houses and had declared to them the word of the Lord, and had also exhorted some who never attended church to come, I came to a house wherein resided a man who is an idolater, or rather

a worshipper of thunder. I had some time ago conversed with this man respecting this evil way of living; but he did not regard it, but would persist that he was right and I was wrong. To-day I asked him what he thought about his own manner of living, and whether he still believed it to be better than the christian life? I put this question to him, because I had seen him attend our chapel on the two preceding Sundays, which he never did before. He replied, that he was convinced that my way was right and his wrong. I then inquired of him, what it was that had induced him to say that my way was better than his. He said, that he knew it by experience; "for," said he, "I had put my trust in country fashion to assist me in many things, but I found it could not help me." He said that he had wasted a great deal of money on it, but all was in vain; this caused him to see that he had been a foolish man to depend upon such things, which could not help him, either in this world or in that which is to come. With regard to what he had spent for that purpose, he said, that if the money he had spent were to be collected, it would be sufficient to build a frame house. I then admonished him to pray to God to keep him from turning back to his former state. He promised that he would come to church often to hear God's word, and since that time he has regularly attended church and school.

I went to another house, the owner of which is the chief drummer, but a very superstitious man. As soon as I entered the piazza he offered me a seat. I then asked him the reason why he never came to hear the word of God. He replied, that he had much country fashions in his head. I told him that although he had much of it in his head, yet he should come to church to hear the word of God, which is able to save the soul. He promised that he would begin to attend. He found it a difficult thing to forsake his country fashion, as I advised him, because he was born in a heathen country, and therefore, whenever it wants a fowl or any other thing, he will make a sacrifice to it; that by so doing he may please it, in order to preserve him from sickness and trouble, and also when he is in need that it may assist him. I endeavored to point out the evil and folly of depending upon such things, which could not help him; but he could not be persuaded to believe the truth. He said further, that I disbelieved him because I was not of the Aku nation. I replied, that this was not the reason, for the country which I came from observed the same evil practices; the only reason why I opposed it was that the word and Spirit of God had convinced me of the evil of it; I was taught by that word the vanity and folly of trusting in such things.

ABSTRACT OF THE FORTY-THIRD ANNUAL REPORT OF THE LONDON MISSIONARY SOCIETY.

THE following are the missions, with the number of stations, missionaries, etc., connected with each, as reported at the meeting of the society in May last. Reports from many of the stations are too imperfect to admit the church members and pupils to be given under each. A general summary is given at the close.

Georgian Islands.—Eleven stations, eight missionaries, with 13 native teachers.

Society Islands.—Four stations, three missionaries, and four native teachers.

The foregoing missions are the oldest under the care of the society.

Hervey Islands.—Three stations, six out-stations, three missionaries, and 12 native teachers.

Marquesas.—Two missionaries and four Tahitian teachers. This mission has been recently established and but little progress has been made.

Navigator's Islands.—The missionaries appointed to these islands had not arrived. A native teacher from one of the older missions had accomplished much good.

Ultra Ganges Missions, including *China*, *Malacca*, *Singapore*, *Pinang*, and *Java*.—Five stations, six missionaries, two catechists, and three native assistants.

East Indies, including *Northern India* and *Peninsular India*.—Nineteen stations, 33 missionaries, four assistants, 44 native assistants, two native preachers, 135 native readers.

Siberia.—Two stations, three missionaries, one printer.

Mediterranean.—One station, one missionary.

South Africa.—Twenty-one stations—14 within the colony and 7 beyond it—27 missionaries, seven assistants.

African Islands.—Two stations, one in Madagascar and one in Mauritius, two missionaries and one printer.

West Indies, including *Demerara*, *Essequibo*, *Berbice*, and *Jamaica*.—23 stations, 10 on the continent, and 13 on Jamaica; 16 missionaries, and nine catechists and school-masters,

The following is the summary for the year given in the report.

In the several parts of the world connected with the society's operations, to which the directors have now adverted, there are 428 stations and out-stations; 114 missionaries; 31 European, and 451 native assistants; 81 christian churches; 6,615 communicants; 514 schools, and 34,222 scholars: be-

ing an increase reported during the year of 156 stations and out-stations, 162 agents, 10 churches, 1,376 communicants, 71 schools, and 4,621 scholars.

There are connected with the several stations of the society 15 printing establishments, which have been in active operation during the past year, especially in the Ultra Ganges Missions, where the press still continues to be the chief instrument for the diffusion of Christianity. But complete returns from these and other stations not having been yet received, the number of books printed and distributed in the course of the year cannot be reported.

Missionary Students.—The number of students who are at present pursuing a course of preparatory study, with a view to missionary labor under the auspices of the society, is 36.

Funds.—The amount of legacies received in the course of the year has been 8,777*l*. The contributions for the ordinary and special objects of the society have been 55,595*l*., making a total of 64,372*l*., being an increase beyond the income of last year of 11,507*l*. The expenditure of the year has been 63,160*l*., being an increase beyond the expenditure of the previous year to the amount of 2,533*l*.

SUMMARY OF THE THIRTY-SEVENTH REPORT OF THE CHURCH MISSIONARY SOCIETY.

Funds.—The aggregate receipts of the year stand as follows:—General fund 71,098*l*.; disabled missionaries' fund 615*l*.; institution buildings' fund 13*l*.: total 71,727*l*. The preceding year's receipts stood thus:—General fund 67,691*l*.; disabled missionaries' fund 630*l*.; institution buildings' fund 32*l*.: total 68,354*l*. It will hence be seen that there is an increase on the last year's receipts of 3,372*l*.

The expenditure of the society during the past year, on account of the general fund, amounted to 69,668*l*.; that of the preceding year was 64,213*l*.; being an increase of 5,454*l*.

Institution at Islington.—During the year sixteen students have been received, in addition to twenty-four who were in the institution at the last anniversary. Of these, eight, four ordained and four catechists, have departed to their respective stations; one has been removed; one left on account of ill health; three have withdrawn; and twenty-seven are still resident at the institution.

Missionaries sent out.—Seven missionaries and eight catechists and artisans, ten of whom were married, making a total of 25 individuals, have been sent forth during the year; including two missionaries and one catechist, who have returned to their stations.

Missioners.—*West Africa*—Stations 4; missionaries 4; catechists 5; native teachers 19; communicants

707; attendants on public worship 3,681; schools 23; scholars, boys 958, girls 807, youths and adults 1,908, 3,673.

Mediterranean.—*Malta*—Missionary 1; lay agents 2; native agents 2.

Syria—Missionary 1; scholars 325.

Smyrna—Missionaries 2.

Egypt—Missionaries 2; native teachers 9; schools 4; scholars, boys 155, girls 87, 242.

Abyssinia—Missionaries 3.

Calcutta and North India.—Stations 11; missionaries 12; native missionaries 2; catechists 7; native and country-born teachers 39; communicants, at Benares, 12; attendants on public worship, 1,111; schools 54; scholars, boys 3,781, girls 63, youths and adults 14, sexes not distinguished 602, 4,520.

Madras and South India.—Stations 7; missionaries 12; native missionaries 2; laymen 2; native catechists and teachers 255; communicants 318; attendants on public worship 9,693; schools 206; scholars, boys 5,240, girls 1,003, youths and adults 188, sexes not distinguished 43, 6,471.

Bombay and Western India.—Stations 2; missionaries 4; laymen 1; native teachers 11; schools 19; scholars, boys 877, girls 74, 951.

Ceylon.—Stations 4; missionaries 7; native catechists and teachers 69; communicants 162; attendants on public worship 2,131; schools 52; scholars, boys 1,404, girls 226, youths and adults 62, 1,762.

China.—Mission commenced during the last year.

Australasia.—*New Holland*—Missionaries 3; catechist 1.

New Zealand.—Stations 10; missionaries 6; catechist and teachers 29; native teachers 34; communicants 169; attendants on public worship 2,300; schools 51; scholars, boys 496, girls 395, sexes not distinguished 570, youths and adults 94, 1,555.

Southeast Africa.—Mission commenced during the last year at Port Natal.

West Indies.—Stations 23; missionaries 7; catechists and teachers 16; country-born teachers 9; communicants, at Nassau and Knockalva, 40; attendants on public worship 1,840; schools 39; scholars, boys 143, girls 152, sexes not distinguished 2,463, youths and adults 9, 2,707.

Northeast America.—Stations 3; missionaries 2; schoolmasters 3; country-born teachers 4; communicants 211; attendants on public worship 1,550; schools 12; scholars, boys 235, girls 261, sexes not distinguished 283, youth and adults 88, 867.

GENERAL SUMMARY.—Stations 72; missionaries 67; native missionaries 4, catechists and other laymen 67; native and country-born teachers 451; communicants 1,550; attendants on public worship 21,306; schools 460; scholars, boys 13,289, girls 3,135, sexes not distinguished 4,286, youths and adults 2,303, 23,073.

The conclusion of the report contains the following important remarks—

By gradual steps the foreign operations of the society have been extended to various parts of the four quarters of the globe. To undertake and steadily to follow up these operations, requires, the committee are sensible, great faith, strong hope, and unquenchable love. It demands, also, constant dependence on the promised aid of the Holy Spirit, to bestow on them renewed and inexhaustible supplies of his support. It is, your committee are aware, natural to feel elated with success, and depressed by failure; and this may render the mind partial to one particular mission, so long as it prospers, and cold or even desponding about it when in adversity. But this surely is not agreeable to the spirit of faith.

Sympathy, moreover, with the missionaries, demands that Christians at home should persevere alike through good and through adverse events, assured that in due season

we shall reap if we faint not. For do not missionaries persevere? Are not they in the fore-front of the battle, and we far off in the rear? The work that costs us a little self-denial, an occasional alarm, or a passing sigh, costs them the sacrifice of country and friends—costs them the privation of many religious privileges so precious to their own souls and to their rising families; it costs them many a pang to think whether they are satisfying friends at home; and most of all, whether they are satisfying their own conscience and their God. Their personal religious state, and the progress of their mission, seem so closely bound up together, that every fluctuation fills them with a double measure of anxiety and grief. And do they suffer all this and more, and will not friends at home cheer them with strong and tender sympathy? Have they faith to labor, and shall not we have faith to help? The committee are persuaded that the members of the society are men who will not faint in a day of trial. They are well assured, that the work which was begun in faith will, by the same spirit of faith, be carried on; and that their friends at home, and much more the missionary laborers abroad, will prove themselves followers of those Scripture worthies, who, through faith, subdued kingdoms, wrought righteousness, obtained promises; out of weakness were made strong; turned to flight the armies of the aliens.

DOMESTIC.

ANNUAL REPORT OF THE AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

THE twenty-third annual meeting of the Board was held in Philadelphia, April 26th. The missions of the Board are among the Indian tribes of North America, in Hayti, in Europe, Africa, and Asia.

Indians in North America.

Ojibwas.—Station at Saut de Ste Marie; two missionaries and one male and one female assistant, with two native helpers: church 13: school 38.

Ottawas.—Station in Michigan: one male and two female assistant missionaries: school 30. Station now discontinued.

Oncidas in the State of New York.—Station at Tonawanda: one missionary and his wife: church 17: school 40.

Cherokees.—Stations at Valley Towns and Amohee: one missionary and his wife: four native preachers: numerous out-stations: added to the church the past year 44. School discontinued.

Shawanoes.—One station west of Missouri: one missionary: one male and two female assistants: a printing press from which a

number of school books, hymn books, and portions of the Scriptures have been issued: native church members 8.

Delawares near the junction of the Kansas and Missouri rivers.—One male and two female assistant missionaries, and one native helper: school with seven pupils.

Putawatamies.—One teacher and his wife.

Otoes near the junction of the Platte and Missouri rivers.—One missionary and his wife: school on the average from 8 to 12: translation of the Scriptures begun.

Omahas sixty miles north of the Otoes.—One missionary and his wife.

Ottawas forty miles south of Shawanoe.—One missionary and his wife. Station not yet occupied.

Creeks near the junction of the Arkansas and Verdigris rivers.—Two stations and two missionaries and their wives, one female assistant, and one native preacher: church 87: school 10 or 15.

Choctaws west of the Arkansas river.—Four stations: two missionaries and two school teachers with three female assistants: all of whom are supported and directed by the government of the United States.

Hayti in the West Indies.

Port-au-Prince.—One missionary: church 21.

Missions in Europe.

France.—Five stations: three missionaries and their wives: two native preachers, and two other native assistants: church members under their care about 90.

Germany.—One station at Hamburg, and one native preacher and one assistant: 40 or 50 church members at the stations and adjacent places. Many copies of the Scriptures and tracts distributed.

Greece.—One station at Patras, and two missionaries and their wives.

Mission in Africa.

Liberia.—Two stations, and four missionaries. The Bassa language has been reduced to a written form, and one or two small books printed in it: two or three schools are taught, and one church of 16 members organized.

Missions in Asia.

Burmah.—Four stations: eight missionaries and one assistant missionary and their wives. More preaching was done, in 1835, in Maulmein and vicinity than all the previous years together, spent at that place. Five or six native assistants had been kept constantly at work, and thousands of tracts distributed. During the year ending the 30th of June, 1836, sixteen had been added by baptism to the native church under Mr. Judson's care, and four by letter. Two had died, leaving the whole number 110. In the printing department, more work was accom-

plished in 1835 than in any previous year. The whole amount was 264,300 copies, or 8,268,600 pages. Of these, 143,000 copies, or 5,240,000 pages were printed from July 1st to December 31st, inclusive. The whole Burman Bible was finished December 29th, 1835. The schools embrace about 150 pupils. A large printing establishment is connected with this mission.

Karens.—Two stations: four missionaries, with five female and about 25 native assistants; and nine out-stations: eight churches with 389 members. A printing press is to be sent out: a number of books are in readiness. The theological school contains 19 members: nine schools with 220 or 230 pupils.

Siam.—One station: two missionaries and their wives. The translation of the Scriptures is going forward, and founts of types in Siamese and Chinese are in preparation.

Chinese department, at Bankok.—Three missionaries, two of them having wives.

Arracan.—Station at Kyout Phyoo, at which are two missionaries and their wives.

Telingas.—Two missionaries and their wives: now residing at Vizigapatam, studying the Telooogo language.

Shyans.—One station at Sadiya in Asam: three missionaries and one printer and their wives. A printing press is attached to the mission.

Receipts and Expenditures.

The total receipts of the Board for the year ending April 15, 1837, were \$70,010 06 and the expenditures for the same period were \$69,051 46.

Of the receipts, \$10,000 were received from the American and Foreign Bible Society, and upwards of \$10,000 from Virginia, South Carolina, and Georgia, for printing and circulating the sacred Scriptures in foreign languages.

Summary and Conclusion.

Under the direction of the Board are—Missions 24; stations, exclusive of numerous out-stations, 35; missionaries and assistant missionaries, including 49 preachers, and six printers, and 53 native preachers and assistants, and exclusive of assistants in the printing department, 160; churches, containing about 1,300 members, of whom more than 300 have been baptised the past year, 30; schools, containing about 700 scholars, 45.

Twenty-one missionaries and assistant missionaries appointed since the last annual meeting, exclusive of Karen assistants, have joined, or are on their way to their respective missions. Three assistant missionaries have been dismissed, at their request, and one native assistant has been discharged.

There are four printing establishments, at Shawanoe, Maulmein, Bankok, and Sadiya, to which are attached eleven printing-presses, and founts of type for printing in fourteen languages exclusive of the English. The number of pages printed in the year ending December, 1835, at Maulmein and Shawanoe, was about 3,500,000.

In the events of the year which has now closed, the Board discern additional motives to gratitude and the vigorous prosecution of their work. Though embarrassment and partial repulse have here and there been sustained, the general aspect of the missions is one of prosperity and cheering promise. Throughout the year, no less than in former years, the advance has been all which, according to the instrumentality applied, could have been wisely anticipated, and nothing but an enlargement of the same instrumentality is needed, with the blessing of God, to hasten the work to the utmost extent desirable. What the rate of acceleration, if any, shall be, God thus refers to the churches, whose agents we are, to determine. Of extravagant anticipations of progress, he has taught us to beware. By his word and his providence alike he has distinctly reminded us, that "he who soweth sparingly, shall reap also sparingly." At the same time he has assured us, with equal explicitness, that "he who soweth bountifully shall reap also bountifully."

What then, dear brethren, shall be the extent of our privilege? What proportion of the harvest of the world will we gather in? How many of the millions of our race, how many nations shall rise up and call us blessed? Shall the ratio of increase during the past twenty years, be the measure of increase for the years to come? Or shall we from gratitude for the favor which God has shown us thus far, and in view of the immense fields which are spread out before us, gird ourselves anew to the reaping, and multiply our sheaves an hundred fold? We propose these questions for sober thought. We ask our brethren, ministers and churches, to weigh them well, and in the light of the word and providence of God, and in view of their last account, to give the answer.

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

CEYLON.—Brief communications recently received from the missionaries in Ceylon, bearing date from May 25th to June 10th,

state that interest and promising revivals of religion were in progress in the seminary at Batticotta and in the female boarding school at Oodooville. At Tillipally also the mis-

sionaries are much encouraged in their labors, especially in the English school.

CHINA.—The labors of the mission generally were going forward as usual. A number of sailors from Japan had come into Macao, and were ready to embark in the Himmaleh, on her contemplated visit to that island. It will be recollected that the Himmaleh was fitted out by friends of Christianity at Canton for the purpose of visiting the coast of China and other countries of southern and eastern Asia and the islands in those seas. The object of her voyages is to ascertain the condition of the people, the feasibility of establishing missions, and to distribute books in the various languages, wherever readers could be found. Mr. Stevens embarked in this vessel on her trip westward, and proceeded as far as Singapore, where, as was mentioned at page 459, he was called away by death on the 5th of January last. Mr. Dickinson was expected to take the place of Mr. Stevens in the vessel during her subsequent voyages.—Two or three years ago a company of Japanese sailors were wrecked on the coast of China. To these Mr. Gutzlaff had access, and so far acquired a knowledge of their language as to be able, with their assistance, to prepare some Scripture tracts in it. It is to be hoped that the treatment which these sailors and those more recently brought in have received, together with their safe return to their native island in a christian vessel, may tend, in the course of divine providence, to overcome the prejudices and hostile feeling which have been cherished in Japan against the introduction of christian knowledge.

SANDWICH ISLANDS.—Rev. William Richards and wife, whose return to the United States was mentioned at p. 317, re-embarked in the barque Suffolk, Capt. Allen, Nov. 7th, to proceed again to their former field of labor.

GRANT FROM THE NEW-YORK STATE TEMPERANCE SOCIETY.

THE society named above have forwarded to the Board, to be distributed by its missionaries, 8,300 numbers of the Temperance Recorder; 300 numbers of the Temperance Intelligence; 900 of the Temperance Almanac; and fifty volumes of the Cold Water Man.

Donations,

RECEIVED IN OCTOBER.

Board of Foreign Missions in Ref. Dutch chh.

W. R. Thompson, New York, Tr.	
Albany, Coll. in 2d R. D. chh.	
211,29; sab. sch. in 3d do. 25;	
Mrs. W. C. Miller, 10;	246 29
Aquackanonk, N. J., R. D. chh.	32 75
Bloomington, R. D. chh.	12 00
Bushwick, R. D. chh.	28 31
Catskill, R. D. chh. to constitute	
Rev. JAMES ROMEY an Hon.	
Mem.	86 69
Clarkstown, R. D. chh.	12 00
Coxsackie, Mon. con. in 1st R.	
D. chh.	23 00
Coxsackie and New Baltimore,	
Fem. miss. so. of 1st R. D. chh.	152 00
Ghent, R. D. chh.	31 19
Hempstead, R. D. chh.	26 86
Hillsdale, R. D. chh. 7; prem. 40c.	7 40
Jamaica, R. D. chh.	40 28
Jersey City, N. J., R. D. chh.	
mon. con.	12 37
Kinderhook, Miss. so. of R.	
D. chh. and mon. con.	150 00
Middlebush, N. J., R. D. chh.	50 00
Newtown, R. D. chh.	31 00
New Utrecht, R. D. chh.	100 00
New York, P. H. Silvester,	20 00
Oyster Bay, R. D. chh.	20 37
Schenectady, A blind old lady,	10 00
Somerville, N. J., A poor girl,	50
Stuyvesant, R. D. chh.	26 00
Waterford, Mon. con. in R.	
D. chh.	26 63
Weston, N. J. Mon. con.	7 25-1,152 89
Berkshire co. Ms. Aux. So. R. Colton, Tr.	
Rev. N. Sheldon, 20; Mr. and	
Mrs. Yates, 10; J. Z. Goodrich,	
10; G. Beckwith, 10; a friend,	
10; do. 5; Mrs. C. W. 5; D. R.	
W. 5; Mrs. P. 5; W. W. 5; A.	
B. Jr. 3;	88 00
Great Barrington,	60 00
Hinsdale, A lady, av. of jew.	75
Lee, Extra effort,	50 00
Sheffield,	38 25
	237 00
Ded. am't appro. by aux. so.	
for Rev. J. Brewer, 31,04;	
c. note, 5; expenses, 96c.	37 00—200 00
Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.	
Gilsum, Cong. chh. and so. 24,20;	
mon. con. 8,50;	32 70
Nelson, Gent. 74,27; juv. so. 12,58;	86 85
Roxbury,	6 75
Swansey, Chh. and so.	33 04
Troy, Mon. con.	14 00
Winchester, La.	36 52—209 86
Essex co. North, Ms. Aux. So. J. Caldwell, Tr.	
Amesbury, Mon. con. in Mr. Kee-	
ler's so.	40 00
Bellville, Mon. con.	7 16
Bradford, Mon. con.	20 00
Newburyport, La. for Palestine	
miss.	8 58—75 74
Franklin co. Vt. Aux. so. C. F. Safford, Tr.	176 02
Geneva and vic. N. Y. By C. A. Cook, Agent,	
Batavia, Presb. chh.	40 00
Rethany Centre,	12 00
Canandaigua, Cong. chh.	283 00
Dundee, Mon. con.	15 00
Geneseo, Presb. chh.	128 29
Geneva, Presb. chh.	37 75
Hopewell, Presb. chh.	10 00
Livonia, Presb. chh.	20 00
Marion, Cong. chh.	25 00
Mt. Morris, Presb. chh. 66,33;	
2d do. 3;	69 23

Panama, Fem. sew. so.	2 62	Oxford, Coll.	29 63
Rushville, Presb. chh.	53 00	Salem, Mon. con. 34; fem. char.	
Sheldon, 1st chh. 14; fem. benev.		so. 12; coll. in chh. and so.	
so. 5,34;	19 34	58,50;	104 50
Westfield, Presb. chh.	71 00—786 23	Waterbury, Gent. 202,28; la. 77;	
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.		mon. con. 29,72;	309 00
East Durham, W. Ingraham, 5;		Wolcott, Gent.	11 24—864 60
A. Parks, 10;	15 00	New York City and Brooklyn, Aux. So.	
Windham Centre, Mon. con.	10 00—25 00	W. W. Chester, Tr.	
Hampden co. Ms. Aux. So. S. Warriner, Tr.		(Of which fr. HORACE HOLDEN, which	
Monson, Gent. 14,37; la. 47,78;		and prev. dona. constitute him an Hon.	
chh. contrib. 95; mon. con.		Mem. 30;)	107 34
70,25; indiv. 380,60; for support		Oneida co. N. Y. Aux. So. A. Thomas, Tr.	
of Rev. J. L. Merrick,	608 00	Bridgewater, Presb. so.	5 91
Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.		Burlington, 1st cong. chh. 26,79;	
Avon East, Gent.	2 00	av. of beads, 4,25;	31 04
Burlington, Gent. 37,03; la. 21,75;	58 78	Camden, Cong. chh. mon. con.	50 00
Canton, La.	60 46	Cassville, Cong. chh. mon. con.	11 19
E. Hartford, Gent. 205,25; la. 1,50;	206 75	Clinton, Cong. chh.	19 10
E. Windsor, Wapping so. La.	19 51	Clinton, Marshall and Paris,	
Farmington, La.	4 75	United foun. asso. for foun. sch.	
Hartford, 1st so. Gent. 191,33;		at Bombay,	53 50
W. so. la. 3;	194 33	Deerfield, C. Preston,	5 00
Marlborough, Gent. 11,75; la.		Fayetteville, Presb. so.	115 00
18,64; which and prev. dona. fr.		Hamilton, 2d cong. chh.	32 60
sew. so. constitute Rev. WIL-		Hannibal, A. Rice, 10; mon. con. 8;	18 00
LIAM F. VAILL an Hon. Mem.	30 39	Mount Vernon, Presb. chh. la.	
Suffield, Mon. con.	10 00—586 97	31,55; la. sew. so. 11,25; mon.	
Hartford co., South, Ct. Aux. So. R. Hubbard, Tr.		con. 57,20; (of which to constitute	
Berlin, N. Britain so. Gent.		Rev. HORACE P. BOGUE	
175,81; la. 111,28; la. sew.		an Hon. Mem. 50;)	100 00
so. 10;	297 09	Oriskany Falls, Cong. free chh.	49 87
Southington, La. benev. so. 6; la.		Pitcher, 1st cong. chh. 31,62; av.	
(of which to constitute Rev.		of ring, 12c.	31 74
DWIGHT M. SEWARD an Hon.		Smithfield, Presb. so. mon. con.	25 00
Mem. 50;)		Steuben, Miss M. Roberts,	5 00
of which to constitute Rev. JA-		Stockbridge,	9 50
RED R. AVERY an Hon. Mem.		Utica, La. of 1st presb. chh.	
50;)	401,57;	75,81; sab. sch. of do. for Chi-	
Wethersfield, Coll.	533 00	nese chil. 5,79; R. T. Jones, 5;	86 60
Of sum ackn. in Oct. \$100 fr.	7 00	Whitesboro', Presb. chh.	30 83—679 88
CHESTER BULKLEY constitute		Palatine Miss. So. Ms. E. Alden, Tr.	
him an Hon. Mem.	—837 09	Braintree, 1st par. La.	58 57
Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.		Braintree and Weymouth, Union	
Hollis, Cong. so. special effort, 89,25;		so. mon. con.	20 00
legacy of Miss Anna Forbes, 15;		North Bridgewater, Gent. 58,52;	
\$104,25 ackn. in October.		la. 29,38;	87 90
Litchfield co. Ct. Aux. So. C. L. Webb, Tr.		N. Weymouth, La.	60 00—226 47
(Of which fr. Goshen, E. Lyman, to con-		Pilgrim Association, Ms. Rev. E. G. Howe, Tr.	
stitute Rev. JOHN F. NORTON an Hon.		Kingston, Mon. con. in evang.	
Mem. 50; Harwinton, which and prev.		cong. chh.	5 65
dona. constitute GAYLORD WELLS,		Plymouth, Mon. con. in 2d chh.	5 00—10 65
M. D. an Hon. Mem. 29; Litchfield,		Rutland co. Vt. Aux. So. J. D. Butler, Tr.	
Sarah and Mary Pierce, 62; juv. benev.		Fairhaven, Cong. chh. mon. con.	25 00
so. 50; Plymouth, Young la. sew. so. for		Hubbardton, Cong. chh. ex. effort,	14 00
China, 10,62; sab. sch. for do. 20,70;		Pawlet, Cong. chh. 2; la. cent so. 5;	7 00
Salisbury, To constitute Rev. ADAM		Pittsford, Cong. chh. and so.	91 00—67 00
REED an Hon. Mem. 50; South Britain,		Valley of the Mississippi, Aux. So.	
To constitute Rev. O. B. RUTTERFIELD		W. T. Truman, Tr.	
an Hon. Mem. 50; Southbury, To con-		Western Reserve aux. so.	
stitute Rev. WILLIAM H. WHITEMORE		Ashtabula co. Andover, Mrs. C. 3; mon.	
an Hon. Mem. 50;)	3,000 00	con. 2; Ashtabula, 5,82; Austinburgh,	
Middlesex North and vic. Ms. Char. Asso.		23,05; Conneaut, Mon. con. 5; W.	
J. S. Adams, Tr.		Moore, 10; A. L. B. 2; indiv. 27,81;	
Harvard, Asso. Special effort,	62 00	Geneva, Mon. con. 11; Kingsville,	
Middlesex South Confer. of chhs. Ms.		11,43; Jefferson, 12,12; Morgan, L. B.	
P. Johnson, Tr.		F. 10; G. W. St. J. 10; indiv. 4,69;	
Sherburne,	65 78	Rome, J. D. H. 10; a friend, 2; Rev.	
Lincoln,	17 00	O. L. 1; Wayne, Rev. Mr. L. 5; Cyna-	
Framingham, Special effort, (of		hoga co. Solon, Mon. con. 7,81; a	
which to constitute DAVID		lady, 50c. Genuga co. Burton, 15;	
KELLOGG, D. D. and Rev. DA-		Centerville, 4,06; Painesville, 9; E. M.	
VID BRIGHAM Hon. Mem. 100;)		10; Richmond, 9,50; Unionville, 6;	
254,99; av. of spoon, 2;	256 99—339 77	contrib. 33,31; Huron co. Florence,	
New Haven City, Ct. Aux. So. F. T. Jarman, Tr.		Mon. con. 1,50; Lynn, 23,50; Milan,	
Gent. of 2d cong. chh. 425; la. of do. 300;	725 00	10; Ruggles, Mon. con. 5,44; Wake-	
New Haven co. Ct. Western Canoa. A.		man, Gent. and la. 8,27; Lorain co.	
Townsend, Jr. Tr.		Willington, 18; Medina co. Bruns-	
Hamden Plains, Gent. 23,59; sab.		wick, 4,25; Guilford, 10; Portage co.	
sch. 11,96;	35 55	Atwater, 60,50; Miss MARY MERRICK,	
Humphreysville, Gent. and la.	53 56	which constitutes her an Hon. Mem.	
Milford, 1st chh. gent. 87,04; la.		129; Aurora, 31; Charlestown, 19; for	
63,96; la. sew. so. 22,38; sab.		Dr. Adams, S. Africa, 16; Freedom,	
sch. for sch. in Ceylon, 21,06;		10; Garrettsville, 8; Hudson, Rev. CA-	
invited mon. con. 28;	222 44	LES FITZES, which constitutes him	
Millbury, Benev. asso. 68,68;		an Hon. Mem. 84; West. Reserve	
indiv. 30;	98 68	coll. N. S. B. 10; Middlebury, 12,12;	

Nelson, 19,99; Lydian so. 9,44; Randolph, 10,25; O. C. Dickinson, 10; Ravenna, Coll. 29,25; mon. con. 2,08; Stow, 6,75; Streetsboro', 9; Rev. L. Shaw, 5; Tallmadge, Fem. benev. so. 12,50; C. Sackett and fam. 10; G. Wolcott, 20; R. Fenn, 20; indiv. 50,32; Windham, 52; la. 8,19; A. R. 1; W. R. C. 1; Seneca co. Scipio, 6,50; Stark co. Canton, 51,16; Trumbull co. Farmington, 5,81; Gustavus, 2,65; Hartford, Mon. con. 17,56; Johnson, 9; Kinsman, Mon. con. 15,97; Mesopotamia, 8; Vernon, Mon. con. 5,79; Warren, Z. Fitch, 10; A. Adams, 5,79; indiv. 15,40; mon. con. 26; 1,161 08	
Windham co. Vt. Aux. So. N. B. Williston, Tr.	
Bangor, N. Y. 1st cong. chh. 10,38; sab. sch. 78c.	11 16
Brattleboro', E. vill. Mon. con. 95,56; la. 56,53; gent. 130,25; E. Westminster, Gent. 15,55; la. 17,71; mon. con. 5,13; Fayetteville, Contrib. Grafton, Mon. con. Guilford, Miss S. Boyden, Putney, Rebecca Swain, Rockingham, Mon. con. Saxton's River, Mon. con. Townsend, La.	282 34 38 39 6 15 12 00 60 1 00 3 00 22 75 10 59—387 88
Windham co. North, Ct. Aux. So. J. Williams, Tr.	
Brooklyn, Gent. 55,17; mon. con. 50; Pomfret, Gent. 142,25; la. 76,60; mon. con. 67,91; la. cir. of ind. 12; F. Averill, 10; sab. sch. chil. 2,41; South Woodstock, Gent. 30; la. 42,40; fem. benev. sew. so. 37,00; Westford, Asso. 23,63; mon. con. 7,25; 30 88—557 22	105 17
Windham co. South, Ct. Aux. So. Z. Storrs, Tr.	
Ashford, Gent. 22,62; la. 16,90; mon. con. 10,83; Canterbury, Gent. 37,25; la. 43,22; mon. con. 10,14; Hampton, Gent. 25,08; la. 36,12; Mansfield South, Gent. 62,54; la. 50,83; mon. con. 39,17; Rev. A. S. A. 10; Plainfield, Gent. 54,86; la. 75,64; mon. con. 26,08; young la. knitting so. 10; juv. asso. 3,42; Scotland, Gent. 31,27; la. 17,12; mon. con. 7; fem. benev. so. 5; Voluntown and Sterling, La. 12; Rev. J. A. 2; Westminster, Gent. 35,53; la. 40,50; mon. con. 12; Willimantic, Gent. 4,50; la. 18; 22 50—718 62	50 35 90 61 61 20 162 54 169 00 60 39 14 00 88 03 22 50—718 62
Windham co. Vt. Aux. So. R. Swan, Jr. Tr.	
Barnard, Gent. 22,24; mon. con. 12; Pomfret, La. Windsor, J. H. Woodstock, Contrib. at ann. meet. 43,52; mon. con. in cong. chh. 6,68; C. Dana, 2; 52 20—90 81	34 24 3 46 91 52 20—90 81
Total from the above sources,	\$13,656 12

VARIOUS COLLECTIONS AND DONATIONS.

Acworth, N. H. Mon. con.	14 87
Albany, N. Y. 4th presb. chh.	50 00
Amsterdam Village, N. Y. Presb. chh. (of which to constitute Rev. M. S. Goodell an Hon. Mem. 50c.)	100 00
Anglica, N. Y., S. Prentice	10 00
Baltimore, Md. 5th presb. chh. mon. con. 10,25; coll. 29,90; sab. sch. for James G. Hammer, Ceylon, 7,75; sch. of Misses DoB. 2,10; fem. mite so. 4th pay. for Mary Sanger, Ceylon, 3d for Jane N. Everett, 2d for Jane Williams, 2d for Robert Breckinridge, 3d for Harriet L. Winslow,	

3d for Jane S. Purviance, 2d for Susannah Budd Shober, 1st for Julianna Johns, 1st for Mary Lloyd Nevius, 1st for Rebecca R. Brandige, ea. 20; 8th for Mary L. Sanger, 15;	265 00
Bethel and Mt. Zion, E. Ten. Chhs.	25 00
Billerica, Ms. Mon. con. 6,25; Rev. J. Haven, 10;	16 25
Boscawen, N. H. Mrs. E. Wood, which constitutes Rev. HENRY S. G. FRENCH an Hon. Mem.	50 00
Boston, Ms. Mass. miss. so. as inc. fr. Mrs. Osborne's legacy, for pro. of the gospel am. the Indians of the U. S.	180 00
Brighton, Ms. Mon. con. and indiv. to constitute Rev. SAMUEL LAMSON, Jr. an Hon. Mem.	50 00
Buffalo, N. Y. 1st presb. chh. mon. con.	259 00
Byron, N. Y. Singing so. for ed. of an orphan child in Ceylon,	12 00
Caledonia, N. Y., J. A. McVean,	10 00
Cambridgeport, Ms. Of \$166,50 ackn. in Oct. \$100 constitute WILLIAM FISK an Hon. Mem.	
Canandaigua, N. Y. Juv. asso. in sab. sch. of 1st cong. chh. for Walter Hubbell and Eliza M. Hubbell, Ceylon,	40 00
Canonsburgh, Pa. Sab. sch.	4 50
Castine, Me. Mon. con.	28 00
Champlain, N. Y. Benev. so.	10 00
Chichester, N. H. Rev. R. A. Putnam, 7; cong. 12,73;	19 73
Choctaw Nation, Miss. so. for printing bible in Choctaw language,	22 75
Clinton, N. Y. Young la. domes. sem.	35 00
Concord, N. H., Rev. Mr. Tenney's cong.	34 17
Craftsbury, Vt. Fem. miss. so.	23 08
Dedham, Ms. A fem. in 1st par.	10 00
Delhi, N. Y., H. D. Gould,	15 00
Durham, N. Y. Fem. cent so. 27,30; Mrs. L. Chapman, 5;	32 30
Fort Covington, N. Y. Mater. asso. for Constantinople,	6 00
\$150 ack. in Nov. constitute REUBEN MARTIN and Rev. JAMES E. QUAW Hon. Mem.	
Framingham, Ms. La. miss. so.	35 25
Frederick City, Md. Fem. miss. asso.	60 00
Fredonia, N. Y. Presb. cong.	54 29
Friendship, N. Y. Presb. chh. 10; ded. c. note, 5;	5 00
Fulton and Granby, N. Y. Presb. chh. fem. miss. so.	20 00
Georgia, Vt. Miss P. Blatchley,	5 00
Greenland, N. H. Fem. miss. so.	33 34
Griggsville, Ill. Mon. con.	13 00
Hallowell, Me. Mrs. S. E. Bond, to constitute Rev. E. THURSTON an Hon. Mem.	50 00
Hamilton, Ms. Mon. con. and coll. in cong. so.	52 75
Hanover, Ms. Mon. con.	8 00
Hanover Village, N. H. Cong. chh. special coll.	140 00
Harrisburgh, Pa. W. Graydon,	5 00
Hillsboro', N. H. Fem. benev. so.	37 42
Hollis, N. H. Fem. read. and char. so. 3d pay. for a child in Bombay,	18 00
Hudson, N. Y. 1st presb. chh. male asso. 40; sab. sch. in do. for Waterbury sch. Ceylon, 25;	65 00
Indian River, Pa. Cong.	2 37
Keenunk, Me. Mrs. P. Lord, 15; Mrs. L. A. Lord, 5;	20 00
Leonia, N. Y. Evang. so.	75 00
Lowell, Ms. La. for Scriptures at Sandw. Isl. 17,12; a la. of 2d cong. chh. 2; A. S. 1;	20 12
Lumberland, N. Y., J. Kyto,	50
Lynne, N. H. Cong. so. contrib. 100; fem. benev. so. 24;	124 00
Lundon, Vt. P. Spaulding,	5 00
Madison, Ct. West. dis. special coll.	43 00
Maryville, E. Ten. Phil. asso. in S. and W. Theol. Sem. 6,40; miss. so. and New Providence cong. 78,77;	85 17
McKean, Pa. Mon. con. for bibles in hea. lands,	5 00
Mercedith Upper Vill. N. H. Fem. char. so.	4 00
Middle Grandville, N. Y. Presb. chh.	20 00
Mississippi River, Mr. Wharton,	5 00

<i>Mobile, Ala.</i> Rev. W. S. Hamilton's cong.	160 08
<i>Montgomery, N. Y.</i> Presb. chh.	17 63
<i>Monrovia, Pa.</i> Presb. chh. mon. con.	5 00
<i>Morristown, N. J.</i> Presb. chh. 454,93; J. W. Poinier, 25;	479 93
<i>Newark, N. J.</i> Youth's miss. so. 3d presb. chh. 50; 1st presb. chh. sab. sch. for Ansel D. Eddy, Ceylon, 20;	70 00
<i>New Hampshire, A friend,</i>	100 00
<i>New Lebanon, N. Y.</i> Mon. con. in Rev. Mr. Churchill's cong. 20; coll. in do. 9; Mrs. M. B. 1;	30 00
<i>New Orleans, La.</i> Mr. Burgess,	30 00
<i>New Sweden, N. Y.</i> Mon. con.	20 00
<i>Niagara, N. Y.</i> Chh.	10 00
<i>North Bridgeton, Me.</i> Fem. miss. so.	5 50
<i>Northern Liberties, Pa.</i> 1st presb. chh.	42 50
<i>Northford, Ct.</i> Juv. miss. so. 11,50; mon. con. 15; fem. union benev. so. 7,25; a friend, 10;	43 75
<i>Northumberland, Pa.</i> Fem. sem. for fem. sch. in India,	30 00
<i>Norton, Ms.</i> Wheaton fem. sem.	75 50
<i>Orrell, Vt.</i> Juv. benev. so. for Philip Henry Morris, Ceylon,	4 27
<i>Philadelphia, Pa.</i> 1st presb. chh. viz. Mon. con. 500; J. M. Atwood, 100; J. Corning, 100; Rev. A. Barnes, 75; C. McIntyre, 100; J. A. Brown, 50; D. Lapsley, 50; J. B. Lapsley, 50; A. Fullerton, 50; G. W. Fobes, 50; B. W. Richards, 50; I. Eckel, 40; W. Wurts, 40; W. Purvis, 30; J. Fasset, 30; W. Davidson and son, 30; C. Bird, 25; G. Handy, 25; C. Tingsler, 20; M. Wilson, 20; J. Bayard, 20; R. Creighton, 20; E. Chauncey, 20; J. Duntun, 20; C. D. Cleveland, 10; H. Neill, 20; Mr. Harria, 10; indiv. 10; W. Raguel, 10; W. McKee, 10; Hill and Raymond, 10; B. W. Tinsler, 10; G. W. Towland, 10; Mr. Eckert, 5; J. Lapsley, 10; Mrs. E. 3; indiv. 3; central presb. chh. 10; 5th do. 10; L. Harwood, which constitutes him an Hon. Mem. 100; Mrs. E. B. Falconer, 15; Mrs. Hildeburn, 10; Miss M. av. of jew. 5; Mrs. B. 1;	1,787 00
<i>Phippsburgh, Me.</i> Mon. con.	42 77
<i>Pittsburgh, Pa.</i> 3d presb. chh. a la. in sab. sch. for Sandw. Isl. miss.	10 00
<i>Pittsfield, N. H.</i> Forwarded by J. L.	17 76
<i>Pompey, N. Y.</i> 1st presb. chh. mon. con. 23; ex. effort, 36,09; la. miss. so. 4;	63 09
<i>Pottsville, Pa.</i> Presb. sab. sch. 62c. girls m. box, 23c.	85
<i>Princeton, Ms.</i> Evang. so. 40,68; mon. con. 2,50;	43 18
<i>Princeton, N. J.</i> , J. R. Voorhees, 30; miss. so. in Theolog. sem. 10,37; D. G. 2,25;	43 62
<i>Providence, R. I.</i> , J. Chapin, to constitute WILLIAM C. CHAPIN an Hon. Mem. 100; fem. miss. so. of High-st. chh. special effort, 40; Richmond-st. sab. sch. for sch. in Ceylon, 30;	170 00
<i>Pultneyville, N. Y.</i> 1st presb. chh. mon. con.	14 35
<i>Ramapo Works, N. Y.</i> Mon. con.	10 00
<i>Reading, Ms.</i> La. in S. par. 18,06; J. Damon, 5;	23 06
<i>Roxbury, Ms.</i> Eliot chh. and so. mon. con.	18 90
<i>Salma, Pa.</i> 1st presb. chh. 15; sab. sch. 4;	19 00
<i>Salubria, N. Y.</i> Presb. chh.	5 00
<i>Scotchtown, N. Y.</i> Presb. chh.	25 25
<i>South Middletown, N. Y.</i> Presb. chh.	13 50
<i>Springville, N. Y.</i> Mon. con.	15 00
<i>Starkey, N. Y.</i> 1st presb. chh. to constitute Rev. R. FOSTER PRATT an Hon. Mem.	50 00
<i>Strawberry Ridge, Ill.</i> First fruits,	1 25
<i>Trumanburgh, N. Y.</i> Presb. chh.	101 31
<i>Walton, N. Y.</i> 1st presb. chh.	15 00
<i>Washington, N. Y.</i> , Z. Bisbee.	96
<i>Waterville, N. Y.</i> Presb. chh. mon. con. 29,07; ex. effort, 140;	169 07
<i>Wenham, Ms.</i> Mon. con. and coll. in cong. so.	29 37
<i>West Medon, N. Y.</i> 1st of 1st presb. chh.	15 75
<i>Wenbridge, Vt.</i> Fem. miss. so.	1 00
<i>Wilmarston, Ms.</i> J. Kenney,	1 00
<i>Windham, Vt.</i> Mrs. S. S. Harris,	1 00
<i>Woodstock, Vt.</i> Mrs. C. Hutchinson, for Marcia Hutchinson, Ceylon,	12 00

<i>Wooster, O.</i> Mrs. E. A. 5; Mrs. W. McC. 5;	10 00
<i>Unknown, A friend, by Rev. R. C.</i> 20; E. T. 10; a friend, 5;	35 00
	\$19,889 10

Amount of donations acknowledged in the preceding lists, \$19,889 10. Total of donations and legacies from August 1st, to October 31st, \$62,462 57.

DONATIONS IN CLOTHING, &c.

<i>Acworth, N. H.</i> , A box, fr. fem. miss. so.	43 97
<i>Albany, N. Y.</i> (via) A box, for Dr. Adams, Port Natal.	
<i>Amherst, Ms.</i> A box, fr. la. sew. so. of 2d par. for Lahaina,	40 00
<i>Belchertown, Ms.</i> A box, for Mr. Parker, Sandw. Isl.	
<i>Boonville, N. Y.</i> , A box, for Mr. Williams, Bethabara.	
<i>Concord, N. H.</i> , A box, fr. la. for Mr. Champion, Port Natal,	
<i>East Bethany, N. Y.</i> , A box, fr. fem. benev. so. rec'd at Seneca.	34 17
<i>Hanover Plain, N. H.</i> , A box, fr. fem. benev. so. for Port Natal.	
<i>Henrietta, N. Y.</i> , A box, for Port Natal.	
<i>Litchfield, Ct.</i> Scott's fam. bible, 5 vol. fr. E. Horton.	
<i>Marlborough, Ms.</i> Clothing, fr. fem. benev. so. 1st par. for Mrs. Thurston, Sandw. Isl. 37,50; do. fr. juv. so. 4,33;	41 63
<i>Mead's Creek, N. Y.</i> , A box, fr. fem. benev. so.	
<i>Meredith Upper Village, N. H.</i> , A box, fr. fem. char. so. for Pokegama,	30 63
<i>Middleboro', Vt.</i> A box, for Mr. Munger, Bombay.	
<i>Middlefield Centre, N. Y.</i> , A box, fr. la. miss. and benev. so. of 1st presb. chh. for Stockbridge.	
<i>Nelson, O.</i> Clothing and various articles.	
<i>Newbury, Ms.</i> A box, fr. fem. read. so. of Parker River Village, for wes. miss.	24 09
<i>Newburyport, Ms.</i> A box, fr. Sandw. Isl. so. for Sandw. Isl. miss.	
<i>Northfield, Ct.</i> A bundle, fr. ladies.	
<i>Oxford, N. Y.</i> Two hats, fr. W. Gile.	7 00
<i>Phillipston, Ms.</i> Three boxes and a firkin, fr. friends, for Mr. Powers, Broosa.	
<i>Phipsburg, Me.</i> A bundle, fr. sew. so.	
<i>Randge, N. H.</i> A box, fr. juv. so. for fem. sch. Constantinople,	8 50
<i>Sandwich, N. H.</i> , A box, fr. fem. sew. circle.	
<i>South Reading, Ms.</i> A box, fr. miss. sew. cir. for Mr. Parker, Sandw. Isl.	22 00
<i>Springfield, Ms.</i> A box, fr. la. miss. so. for Sandw. Isl.; paper, 13 reams,	40 00
<i>Stockbridge, N. Y.</i> , A box,	47 18
<i>Wendell, Ms.</i> Two bundles, fr. la. asso.	
<i>West Springfield, Ms.</i> Ireland par. A box, fr. la. for Mr. Perkins, Ooroomiah; do. for do.	15 00
<i>Whately, Ms.</i> A box, fr. la. work. so.	40 32
<i>Winchendon, Ms.</i> A box, fr. so. of read. and indus. for Sandw. Isl. miss. 32; do. fr. juv. so. 25;	57 00
<i>Windham, O.</i> Clothing, etc. fr. la. asso.	49 28

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

